

# Zion's Herald.

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## Zion's Herald.

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All stationed preachers in the Methodist Episcopal Church are authorized agents for their locality.

## The Outlook.

The New York Raines Law occasions no little difficulty in its administration. Under it many of the clubs and associations of the city have been incorporated. Such incorporations are allowed "for any lawful purpose." In order to form a membership corporation, a certificate must be prepared and signed by five or more persons which must state, among other things, "the particular object for which the corporation is to be formed." Before it can be filed, this certificate requires the written approval of a justice of the Supreme Court. Justice Beekman refused approval, the other day, to an organization for "the encouragement of social intercourse among its members." The Judge is a strict constructionist, and based his refusal on the absence of definite information as to the organization. In his views of construction Judge Beekman differs from his associates on the bench.

As an English correspondent says, the case seems to be against the Spaniards in Cuba. Neither the former nor the present commander has proved himself equal to the occasion. The government has sent over 135,000 men, and 35,000 more are expected soon. Besides these are 40,000 native irregulars, making a grand total of 210,000. The army has been pounding away for two years or so without making any encouraging advance; indeed, the rebels show their strength in being able to hold on so long and in having apparently better standing ground than a year ago. Evidently the Cubans are desperate, obliging the Spaniards to make their gains, if at all, inch by inch. Governor General Weyler, it is said, has adopted a new method and is to make a more vigorous campaign, taking the field with his "headquarters in the saddle." Campos, his predecessor, tried that some months ago. One thing is certain, a people desperate in their attempt to secure personal and political liberty are hard to subdue.

### The Founder of Harvard.

John Harvard was immortalized by the expenditure of a comparatively small amount of money. He saw a real need of the people, and made his contribution when a little accomplished much. He was born in Littleton, London, baptized in St. Saviour's Church, Nov. 29, 1607, and died in Charlestown, Mass., September 24, 1638. His father was a butcher. His mother with her small property sent him to Emmanuel College, Cambridge, where he graduated in 1635. Becoming a Dissenting minister, he married Ann Sadler, the daughter of a Sussex clergyman, and came to Boston in 1637. At his death the next year he left one-half his estate — about \$3,750 and 320 volumes of books — to the new school, which at once took his name. The University has always held the name in high honor. At the 250th anniversary but a single male descendant of the Harvard family remained — Rev. John Harvard, of the Wesleyan Conference. The University tried hard to induce him to come over and grace the occasion, but urgent business prevented compliance with the request. St. Saviour's Church, where Harvard was baptized, is the oldest in London and is now being restored. In aid of this restoration Harvard University is to contribute a memorial window to its founder. Though the edifice has long been out of repair and much dilapidated, the Gothic arches, the high groined roof and elaborate reredos

remain to indicate the ancient glory of the place, much of which will reappear in the restoration.

### Dynamite Plot.

The belief is general that a widespread conspiracy of Fenians, Anarchists and Nihilists exists, but valid evidence implicating the leaders is not easily obtained. The nearest approach to it is the capture of Tynan, Bell, Wallace and Kearney, with various documents on their persons or in their possession, revealing their plans and purposes. The arrests were made in Belgium and France, but it is claimed that the conspiracy was planned in New York. Tynan was born in Ireland, but became a naturalized citizen of our republic. He denies any connection with the plot and claims the advantage of our extradition laws by the interference of the American government in his behalf. The special object of the conspirators in their late movements is alleged to have been the assassination of the Czar in his progress through England and France.

### Capture of Dongola.

The Anglo-Egyptian expedition to the Soudan passed the third cataract of the Nile on the 18th inst., and bivouacked in sight of the Dervish encampments. The army had ample supplies, and the men were in good spirits and eager to encounter the enemy. The next day the expedition advanced to the Dervish camp, and the Khalifa's forces retired before it. The garrison at Kerma crossed to the west side of the river and took position at El Hadir. Covered by the fire of the Anglo-Egyptian artillery, the gunboats passed up the river and shelled the enemy's position. A Dervish steamer which had opened fire on them was sunk by the gunboats. Without stopping to make camp, the force pushed forward, and on Saturday occupied Dongola, the objective point of the expedition, without resistance. Having attained the goal without a battle, those in control will have to determine the course for the future. By some it has been assumed that Dongola would be the extreme limit of the movement. Sagacious students, however, have from the first believed the expedition had the larger design of reconquering the entire Soudan.

### Princeton University.

The trustees of Princeton are making arrangements for celebrating (Oct. 20-22) the 150th anniversary of that honored and useful institution. Like all the early American colleges, Princeton began in poverty and piety. The growth, though slow, was steady. Behind it has been the Presbyterian Church. Princeton College grew out of the "Log College" founded by Rev. William Tennent in 1726. Tennent, born in the north of Ireland, was a devout, earnest and active man. While settled over a small Presbyterian church at Neshamany, about twenty miles above Philadelphia, he opened a Christian school in a small log house in the village. The work of education, in a humble way, was continued there for twenty years. In 1746 a new charter was obtained, and the college removed to Elizabeth. The leaders in the removal and re-charter were Jonathan Dickinson and Aaron Burr, Sr. A second charter, with liberal provisions, was secured in 1748, and in 1753 the institution was removed to its present location. In this new locality it has been from the first a centre of great power for good in furnishing the facilities for higher education to a large number of ministers and laymen, especially in the Presbyterian Church. The institution has had twelve presidents — Jonathan Dickinson, Aaron Burr, Jonathan Edwards, Samuel Davies, Samuel Finlay, John Witherspoon, Samuel Stanhope Smith, Ashbel Green, James Carnahan, John Maclean, James McCosh, and Francis L. Patton. With President McCosh opened a new building era. Old things have nearly all become new, and Princeton ranks with

Harvard and Yale as one of the old and distinguished schools of the East. In a sense Princeton grew out of Yale. The Yale of a hundred and fifty years ago was hospitable to rationalistic teaching, and was not tolerant of the experimental piety taught by Wesley and Whitefield. This was seen in the case of David Brainerd, who was expelled mostly on account of his religious zeal. This fact induced Dickinson and Burr to engage in founding the college of New Jersey where piety should be cherished and orthodox maintained.

### The Problem of Europe.

The divisions of Christian Europe have long remained the security of the Turkish Empire. It was hoped that the removal of Prince Lobanoff would allow such unity of sentiment and action among Christian peoples as to bring the Turk to long-delayed judgment. England was ready to dispense judgment alone, provided the other Great Powers assented to her plan. Lord Hugh Richard Heathcote Cecil, the fifth son of the Premier and a member of the House of Commons, said: "It would be dangerous and misleading to the Armenians if we made them believe England alone could save them. We cannot save them until the feeling abroad approaches the excitement here." Sir Charles Dilke is even more plain-spoken: "The forcible passage of the Dardanelles might lead to a general war, for which we are wholly unprepared, and in which our very existence as a power would be at stake;" and he concludes: "Our virtual protectorate over Egypt has destroyed in the minds of the Powers our credit for clean hands in relation to the Ottoman Empire." It has recently been believed that the Powers would allow England to go forward; but present indications are that Russia declines assent and the other Powers favor the Czar. More than a year ago Russia declared that she would oppose separate action of the Powers. According to ex-Minister Rosebery, the advance of England under existing conditions would involve a European war. From these facts it appears that the Czar is still the dog in the manger and is likely to remain there until Constantinople is well in his grasp.

### Monument at Antietam.

The 17th of September, 1862, will remain forever memorable as the day on which the Federal and Confederate forces met on the terrible field of Antietam. It was a dark day for liberty. Though the foe was turned back into Virginia, he left many Federal as well as Confederate dead behind. The Confederates observed a day of thanksgiving, but Congress called for re-enforcements. The Philadelphia Brigade alone left 545 dead upon the field. Over the ashes of these patriots and heroes was erected, on the 17th inst., a plain but imposing monument. Governor Lowndes' address of welcome was handsomely responded to by Governor Hastings, and the two groups of officials, representing the adjoining commonwealths, dined together under the Marylander's large tent. Herman Kotten, the contractor, transferred the shaft to the Monument Association. It was received and unveiled by Commander John W. Frazier. John E. Reilly of the 69th Pennsylvania Volunteers delivered the oration. It was followed by other brief addresses. The monument, when unveiled, made an imposing appearance, standing in the centre of an eleven-acre plot of ground fronting on the Hagerstown turnpike, about three hundred yards north of the Dunkard Church. It stands back from the pike about four hundred feet, and is approached by a circular macadamized driveway. The shaft is 75 feet high, 14 feet wide at the base, with a die 6 feet square and 6½ feet high. The monument is of the hardest Barre (Vt.) granite, and cost \$15,000. Upon the four sides of the base, below the pedestal, are these words: "Second Brigade, Second Division, Second Corps, Army of the Potomac." The Sec-

ond Brigade was organized in 1861, under President Lincoln's call for three years' troops, and comprised three regiments of volunteers. It took part in the principal battles of the Army of the Potomac from Ball's Bluff to Appomattox. The monument does honor to the patriotism, liberality and taste of Pennsylvania.

### The Sultan to the Evangelical Alliance.

While the persecutions and massacres were going on in Armenia last year, the Evangelical Alliance sent a remonstrance to the Sultan containing a review of the reports of persecution and appealing to him in the name of Christians in the United States and the world to fulfill the existing and sacred guarantees of religious freedom in Turkey. The petition closed with these words: "Candor and sincerity toward your Majesty constrain us to say, with all solemnity and earnestness, that unless this, our petition, is granted, and persecutions are brought to an end, and the Christians in Turkey are guaranteed life, liberty, and the pursuit of happiness, we shall leave no effort untried to unite all the liberty-loving people of the civilized world in urging the Governments to avenge the wrongs and sufferings of the Christians within your empire." After many months a reply has come, denying the truth of statements in regard to persecutions and declaring that all the guarantees of protection to Christians have been observed by the Sultan. Many arrogant and foolish things have been done by tyrants, but nothing excels the stentorian impudence of this reply to the petition of the Evangelical Alliance. Dr. Strong says the Alliance suffers a sense of shame and indignation that the nations representing Protestant, Roman Catholic and Greek Christianity should, with ample knowledge of the massacres, permit the great assassin to continue these atrocities.

### Reaction in Japan.

Civilization advances in waves. Action and reaction correspond to, though they seldom equal, each other. The advancing wave each time gains ground until the reaction is completely overcome and the forward movement remains dominant. Japan, in her attempt to master Western ideas and methods, made one of the most marvelous advances of modern history. It was a leap from the Middle Ages into the blaze of the nineteenth century. But the movement did not carry the whole nation. A vast body of conservatism has steadily opposed the liberal leaders. Among the most intelligent of the latter was the Marquis Ito, the late Prime Minister, who has resigned in consequence of the dogged opposition to his government. Above any other men of the empire, Premier Ito and Field Marshal Yamagata have been identified with the renaissance and the material and intellectual development of Japan. The ex-Premier was one of the first to advocate the opening of the country to foreign intercourse; and through Joseph Hepo, who had ventured to visit our country, he learned to admire American institutions. When the aboguns fell, young Ito came to the front and effected a peaceful transition from the feudal to the imperial rule. From that day he occupied a foremost place in the advancing column of the new civilization. But his movements have been in the face of a steady and strong opposition. The struggle came to an issue three years ago, when he dismissed the reactionary parliament. Then came the war with China, from which he brought the empire with honor; but the intense hatred of the opposition has not abated. Having the confidence of the Emperor, the Premier held his ground in the full faith that his course was for the well-being of the nation. Though his tactical resources were ample, the opposition constantly grew in volume and intensity until he deemed it wise to give place to the reactionary force. The change is ominous, and the results, in the administration of the affairs of the island empire, will be studied by progressive men with both interest and anxiety.



## Our Contributors.

## WALKING WITH GOD.

Rev. Daniel Steele, D. D.

THE phrase, "walked with God," is in the Bible applied to only two individuals of the human race whose names are known, Enoch and Noah (Gen. 5: 22; 6: 9). "It must be distinguished," says the celebrated commentator, Delitzsch, "from walking before God and walking after God," since both the latter phrases smack somewhat of the constraint of a legal service. Yet they are used to indicate genuine righteousness and blamelessness of life "under the law"—to use a Pauline expression for obedience prompted by fear rather than love. Servility seems to be implied in walking after any one as the servant follows his master. The same feeling is implied in walking before a superior under whose eye we act impelled by a sense of awe and of espionage instead of the gladness and freedom of filial affection walking hand in hand with a loving Father. Walking with a person implies not only a kind of social equality, but the most confidential intercourse, each unobscuring himself to the other in the closest communion. Enoch's walk with God is recorded twice, as something indeed extraordinary, but not imputable to every man in every age. It is put on record for universal imitation, not as a prodigy preternatural and abnormal. It was designed to be the norm or model of every human character. Let us now consider how much walking with God implies.

1. It certainly evinces perfect harmony. "How can two walk together except they be agreed?" There was a complete concurrence of the human will with the Divine will. Enoch could have used the words of Faber,—

"I worship thee, sweet Will of God!  
And all thy ways adore,  
And every day I live I seem  
To love thee more and more."

There are some who insist that this delightful accord of the believer's will with God's will in all the allotments of life, both painful and delightful, is only a beautiful ideal which can never be realized on the earth. It certainly never can be realized on the plane of nature, nor can it be fully experienced on the plane of that initial grace into which we are brought by the new birth. It is possible only to that fullness of the Spirit which sheds abroad the love of God in the heart, filling it to the brim. It is easy for the child who perfectly loves his parents cheerfully to surrender to their commands.

2. Enoch must also have had perfect trust in God. If he who comes to God must have faith, much more must he who looks arms and keeps step with Him have the utmost confidence in this Divine Companion. Mutual confidence is the root of friendship and the indispensable requisite to the true wedlock of two souls. This unquestioning faith settles the question of divine guidance. In Enoch's walk he left to God the choice of the way. Thus he was relieved of a source of much of the perplexity of life—painful solicitude respecting the way he should take at every cross-roads in the journey of life and often distressing regret for making a wrong choice. Like Enoch we are all strangers on the earth, walking in a path new to us, and having many pleasant but fatal by-paths. To those who wish for unerring guidance there is an infallible Guide whose services are gratuitously rendered to complete trust. As perfect love casts out all tormenting fear, so perfect confidence casts out distressing doubt.

3. Enoch must have had a very joyful sense of security in his walk with God, being freed from all uncertainties respecting the direction of his journey and all fear of foes in ambush. By day and by night he could say to his omniscient and omnipotent Conductor, "Where Thou art guide, no ill can come." Complete confidence in Him can walk straight forward regardless of the roar of the lion, the paw of the bear, the tooth of the tiger, and the fang of the serpent. Here we have uncovered the secret of the fearlessness of Paul, the courage of Luther, the calmness of Wesley facing furious mobs from one end of England to the other, and the heroism of "the noble army of martyrs" in all the Christian ages.

4. Enoch was characterized by a holiness so perfect as to need no finishing touch in death and no quarantine in purgatory preparatory to his introduction into a holy

heaven. Perhaps God translated Enoch and Elijah to rebuke the Gnostic error that men cannot be perfectly holy in the body, and that death by separating the spirit from "the vile body" falsely so called (see Phil. 3: 21, R. V.) perfectly prepares the believer for the inheritance of the saints in light. We have searched in vain for any Scriptural foundation of this doctrine, which discredits the blood of Jesus Christ as the means of cleansing from all sin, and discounts the Holy Spirit as the agent of entire sanctification in the present life.

5. He who is on so intimate terms with our ever-blessed God will enjoy the highest possible degree of happiness. The fact that this great world is too small to satisfy the human soul demonstrates its likeness to God inasmuch as it has an infinite capacity which only the Infinite One can fill. Fill this infinite capacity with the illimitable and fathomless ocean, the *pleroma*, "the fullness of Him who filleth all in all," and bliss will be supreme and eternal. The vicissitudes of life, from health to sickness, from riches to poverty, from applause to abuse, may ripple the surface of this profound happiness, but they cannot disturb its immeasurable depths. The soul thus drinking from the fountain of felicity is at home everywhere, and sings with Madam Guyon in prison,—

"My Lord, how full of sweet content,  
I pass my years of banishment!  
Where'er I dwell, I dwell with Thee,  
In heaven, in earth, or on the sea."

What valid excuse have we for not walking with God as closely and as persistently as Enoch walked? Our circumstances are not less favorable. He lived in a pessimistic world rapidly degenerating and soon to be overwhelmed in the Deluge. We live in an optimistic world that is on the upgrade, steadily rising in moral tone. He lived before the God-man appeared on the earth, and left for our feet a shining path to an open heaven. He lived before the dispensation of the Comforter who comes to abide in the believer in Jesus Christ. His dispensation compared with ours is as the light of the stars to the cloudless noonday sun.

He was not exempt from toil and care. While walking with God he did not dwell apart from society, a celibate in monastic seclusion, but begat sons and daughters, bore the burdens of a father in providing for his family and in disciplining his children and commanding them to obey his precepts. It is quite probable that sometimes he had to secure obedience and respect for his authority by the use of the birch.

In no respect was Enoch's environment equal to ours in promoting communion with God. We cannot agree with Delitzsch that He walked in a visible human form beside Enoch three hundred years, a chronic theophany. The writer of the Epistle to the Hebrews enrolls Enoch among the heroes of faith: "By faith"—not by sight—"Enoch was translated." His whole life was a life of faith. There are on the earth today many Enochs with whom God is walking and talking. The purpose of this paper is to encourage many others to spend their lives in this glorious companionship in heavenward travel.

Milton, Mass.

## THE QUAKERS AND THEIR TREATMENT IN BOSTON.

## II.

Rev. William McDonald, D. D.

TO publicly whip men and women, at a cart's tail, through the streets of a city; to thrust them into cold, loathsome prisons, in midwinter, denying them food for days; to mutilate their persons by cutting off their ears, etc., when done by ignorant, raw savages shocks our moral sensibilities almost beyond endurance; but when such acts are perpetrated by the professed followers of the Prince of Peace, the meek and lowly Jesus, it is regarded as a foul blot upon the Christian name. But to proceed to the public execution of such persons—not even allowing them humane burial—and all because of some unsettled differences in speculative theological belief, is to place such persons on the low level of the fanatical Turk of these times. But all this was done to harmless Quakers by the enlightened Christians of Boston.

The men and women who suffered these horrors at the hands of the Boston Puritans were persons who loved and feared God and were willing to lay down their lives for the Lord Jesus and the truth which they firmly believed. And the Boston officials, who were guilty of these barbarities, seem to

have had no just appreciation of the inner spiritual life which these martyrs for Jesus possessed, or of the divine power which sustained them in the agonies of an ignominious death. Only one minister in all Massachusetts, so far as we know, lifted up his voice against these inhuman laws. That man was John Cotton. He resisted because of its cruelty the passage of the law to execute Quakers; but fanaticism triumphed. Cotton's name deserves to be honored forever.

The first Quakers to suffer the death penalty at the hands of Boston Christians were William Robinson and Marmaduke Stevenson. Mr. Robinson was a London merchant of high standing, and Mr. Stevenson was a Yorkshire farmer, or "husbandman," as he was called. They were executed August 27, 1659. When these godly men were brought before the court, Governor Endicott, who seems to have been the chief man in these murderous transactions and a religious fanatic of the first class, said to them: "We have made many laws and endeavored several ways to keep you from us; neither whipping, nor imprisonment, nor cutting off ears, nor banishment on pain of death, will keep you from coming. Give ear, and hearken to your sentence. You shall go to the place from whence you came, and from thence to the gallows, and there be hung until you are dead." Mary Dyer was already in prison awaiting execution. Messrs. Robinson and Stevenson were returned to the prison, and on the 27th of the month were, with Mary Dyer, of Providence, R. I., taken from prison, after taking leave of their friends still in prison, "full of the joy of the Lord, who had counted them worthy to suffer for His name; and having embraced each other with fervency of love and great gladness of heart, and in peace with God," they were led to the place of execution by a back way, lest their innocent sufferings should too greatly move the people to pity and sympathy, and when they attempted to speak, the drums were caused to be beaten, in order to drown their voices. On their way to the gallows the chief minister of Boston is said to have scornfully taunted them with the remark: "Shall such jacks as you come before authority with your hats on?" To which Mr. Robinson answered, directing his words to the people: "It is for not putting off my hat that you put me to death?" And when he was on the "ladder," as they called it, he spoke to the people thus: "They that suffered, not as evil-doers, but as those who testified and manifested the truth; and that this was the day of their visitation; and therefore desired them to mind the light that was in them, which was the light of Christ, of which they testified, and were now going to seal with their blood." They were full of the joy of the Lord and the hopes of eternal life. And when these two godly men were put to death, their countenances remained serene and heavenly as the hangman was adjusting the rope to their necks.

And now followed a scene which for real inhumanity—to say nothing of Christianity—is quite unparalleled. Like barbarians, they refused to allow friends to take charge of the bodies, but ruthlessly cut them down, and in the fall broke the skull of Mr. Robinson. Then with their knives they ripped off their clothes and dragged their naked bodies and threw them into a hole, refusing to allow their friends to bury them. Subsequently some friend brought some poles to enclose the ground, that the beasts might not prey upon the bodies, but the authorities refused to allow him that privilege. Their bodies were thus left in a pit in the open field or Common, which was soon covered with water (Spaulding's "History of Persecutions," pp. 148, 149).

Mary Dyer was obliged to sit upon the gallows, with a rope about her neck, while the others were swung off, expecting her own execution; but she was relieved through the earnest pleadings of her son, and returned to Rhode Island. But on March 21, 1660, she returned to Boston, under a strong impression that it was her duty so to do. She was soon ordered to appear before the General Court, where the Governor appeared and promptly inquired:—

"Are you the same Mary Dyer that was here at the last general session?"

"I am the same Mary Dyer."

"You will own yourself a Quaker, will you not?"

"I own myself to be so reproachfully called."

The Governor then pronounced the following sentence: "You must return to the prison from whence you came, and there remain until tomorrow at 9 o'clock; from

thence you must go to the gallows and be hanged until you are dead."

"This is no more than you said before," answered Mary.

"And now it is to be executed—therefore prepare yourself for tomorrow at 9 o'clock."

"I came," she said, "in obedience to the will of God last General Court, desiring you to repeal your iniquitous laws of banishment on pain of death, and the same is my work now, and I earnestly request because you refused it, though I told you that if you refused to grant that request the Lord would send others of His servants to witness against them."

The Governor responded: "Away with her to prison!"

The next day at 9 o'clock the marshal came for her. "Stay a moment," she said, coolly, "and I will be ready." But he answered her roughly and refused to wait. So he led her away to the gallows, with a company of soldiers beating a drum before and behind, that no one might hear her speak.

While on the scaffold one said, "If she would return, she might save herself."

"Nay," said she, "I cannot. In obedience to the will of the Lord I came, and in His will I abide faithful unto death."

A minister called out: "Mary Dyer, repent, repent!" To whom she replied: "Nay, man, I am not to repent." Her husband plead for her life to be spared, but in vain. She then, in a sweet, calm, trustful spirit, without fear, yielded up her life to the savage demand of Boston Puritanism. She died as faithful a martyr of Jesus as did John Rogers or Hugh Latimer.

One Major General Adderton, when Mary Dyer was hanging upon the gallows, is reported as having scoffingly said: "She hung as a flag, for others to take example by." There seems to have been a perfect mania for the extermination of heresy by killing heretics; and had not King Charles II. commanded that no more Quakers be executed in New England, no one can tell to what destruction of life it would have led.

The last Quaker to suffer death in Boston for his faith in Christ was William Leddra. He was from Barbadoes. He came to Boston to visit his friends, who were suffering in prison. He was no sooner here, and his religious faith known, than he was arrested and cast into prison. There he remained during a cold winter, in an open prison, with a log of wood attached to his limbs to prevent his escape. In the following spring (1661) he was brought before the court with his chain and log upon him. The court informed him that he had been found guilty and must suffer death.

"What evil have I done?" inquired Leddra.

The court replied that "his own confession was as good as a thousand witnesses."

"What is that?" asked Leddra.

The court answered that he had owned that W. Robinson, M. Stevenson and Mary Dyer were innocent of that for which they died; that he would not put off his hat in court; and that he would say "thee" and "thou" to the magistrates.

"Then," said Leddra, "you put me to death for speaking English and not putting off my clothes?"

But sentence was pronounced upon him, and on Jan. 14, 1661, he was brought from the prison, having taken an affectionate leave of his fellow-prisoners, in the meekness and gentleness of Jesus, and was led "as a lamb to the slaughter." He was perfectly resigned to his fate, as to the will of God. He spoke to the people from the gallows, and said: "All that will be Christ's disciples must take up the cross. For bearing my testimony for the Lord against deceit and the deceived I am brought to suffer." Just as the drop fell, he said: "I commit my cause to Thee, O God! Lord Jesus, receive my spirit!" and he fell, no doubt, into the arms of Jesus.

Here ends the execution of Quakers in Boston, but not their ill treatment, of which we will speak hereafter.

The place of the execution of the Quakers, according to tradition, was on Boston Common, opposite the Park Street Church. But we doubt if the exact spot can be located. Justin Winsor, in his "Memorial History of Boston," the most complete history of Boston extant, says: "Somewhere beneath the soil of Boston Common lies the ashes of four so-called Quakers—three men and one woman—who were cast into their rude graves after they had been executed on the gallows, between the years 1659 and 1661" (Vol. 1, p. 189).

The early Quakers are said to have been religious fanatics. That may be; but if they were more fanatical than the Boston



Church, we are not able to see it. No greater religious fanatics could be found in those times than Governor John Endicott and John Norton, minister of the first church in Boston. But the Quakers were ignorant! Then the wise men of Boston should have had wisdom enough to have treated them as those for whom Christ had died and was seeking to save.

West Somerville, Mass.

## IN HOLY LANDS.

XVI.

Rev. C. L. Goodell.

HAVE you ever seen the sun in his chariot of fire ride up from behind the hills of Moab, and, cresting lonely Nebo, put to flight the last misty clouds in the valley of the Jordan? If you have seen that sight, no words are necessary; if not, no words are adequate. What yellows in the east, what purples in the west! As if the last embers of Sodom were again ablaze and the faint smoke had circled the hills of Judea with a wreath of purple haze. The clay plain lies below us, white and glittering; the Dead Sea has a faint rouge upon its cheek—a glorious smoky set in pearl. We were in the saddle at 4 A. M., and it was worth a short night's sleep to watch such a day break on such a plain.

We pass quite near some ruins now known as Jiljuleh, and which the best scholars now identify as the ancient Gilgal. If this be true, we are at the place where many important events happened. Here Joshua placed the memorial of the miraculous dividing of the river. Here circumcision was renewed and the Passover kept for the first time in Canaan. The tabernacle was set up here, and remained until it was removed to Shiloh. Saul was anointed here by Samuel as king of Israel, David was welcomed back by the tribe of Judah after Absalom's revolt, Elisha here healed the deadly pottage, restored Naaman, and cursed Gehazi.

It is more of a descent from Jericho to the Dead Sea than is apparent to the eye. The aneroid makes it four hundred feet. We soon enter the region of the "slime pits." Our horses lift their feet with difficulty as the clay, now moist from yesterday's rain, adheres to them in great masses. All about us are slimy hills worn into grotesque shapes by the action of rain and flood and looking like the fabled monsters of prehistoric times. Once the waters covered this entire plain, reaching up even to the sides of the mountains, and it is their alluvial deposits which make the plain of Jericho so fertile. There are signs that the sea has from time to time subsided. The western mountains along its shore show an original coast line four hundred feet above the present level. There is another line two hundred feet lower, another one hundred, and a fourth thirty feet above the present sea level. All this subsidence, however, occurred in prehistoric times, as no variation has been known for centuries. The rise and fall incident to the seasons of the year is within a limit of four feet. The presence of saline deposits and incrustations destroy all fruitfulness of soil, so that nothing grows in the plain near to the sea. There is, however, abundant vegetation in the wadies fed by mountain streams. There is something weird and oppressive about the place, and even the Arabs seem unable to shut out of their minds the recollection of the grim catastrophe which once happened here. They visit the sea but rarely, and never at night. The old stories about poisonous exhalations and that birds cannot live in the air above it are, of course, without any foundation. We saw several flocks of birds flying over it. It is true that nothing lives for any length of time in its waters. We saw a few fresh-water shells and one or two small fish lying upon the shore not far from the mouth of the Jordan. These were brought down by the stream and soon died in the salt and bitter sea.

### The Dead Sea

is much larger than I had supposed. It is forty-six miles long and from six to ten miles in width. Its greatest depth is 1,308 feet. The bottom of the sea is 2,601 feet below the level of the Mediterranean. The southern part of the sea is very shallow—only eleven feet deep. Until comparatively recent years it was thought that the "Cities of the Plain," destroyed in the days of Abraham, were submerged beneath the lower end of the sea, near which they show you a saline mound or pillar which is called "Lot's wife." There is nothing in the Bible that would indicate this. "Indeed, a careful reading of the Bible (Gen. 13: 10,

R. V., margin) shows that the 'clocal,' or Circle of the Jordan, was at the northern end of the sea, visible from the vicinity of Bethel," and it was near here that Sodom must have been located. Such is, also, the testimony of the best scholarship of the present time. Conder locates the destroyed cities near the western bank of the Jordan, and Tristram to the east of that river.

The deposits hereabout throw much light on the method of the destruction of these cities. Bitumen oozes even now from fissures in the rocks and is often found floating in large masses on the surface of the sea. Sulphur also abounds on the plain, and there are several sulphur springs. It is, therefore, scientific to suppose that the destruction of the Cities of the Plain was caused by the igniting of the bitumen and sulphur by lightning, possibly at the time of an earthquake. The words of Genesis 19: 28 are an exact description of what would happen if such an ignition should occur.

One is greatly deceived as to the distance of the Sea from Jericho. After riding for an hour it seemed no nearer than when we left camp. After a ride of more than two hours we reached its pebbly shore and prepared to take the much-anticipated bath. My first movement was to touch my finger to the water and apply a drop to my tongue! What oxides and chlorides! What compounds, ferric and sodic! Coleridge says,—

"In Köln, a town of monks and bones,  
And pavements fanged with murderous stones,  
And rags and hags and hideous wenches,  
I counted two-and-seventy stenches."

I solemnly certify that there are as many tastes, well-defined and separate, in the water of the Dead Sea. I wished the Dominie to gain all the practical information he could as we passed along, and so in tones as complacent as I could command I mildly asked: "Have you taken a drink of this water?" Thus interrogated, he approached, and, taking his drinking cup from his pocket, proceeded to fill it from the sea. He lifted the cup with great care and deliberation that no drop of its contents might be wasted. He threw back his head, a look of tranquil satisfaction mingled with pleasing anticipation crossing his face, as if he stood before his favorite soda-fountain in Philadelphia with a glass of his favorite summer drink in his hand. A slight upward motion of his hand, and the cup was drained with avidity. We doubt if his stomach ever received a greater surprise party. He looked at us. There was mild reproach in his eye. If he could have spoken he would doubtless have said, "Et tu Brute!" but his feelings were too deep for words. He immediately began a dance the like of which was never before seen in the Holy Land. Even a Comanche chief might have learned some new steps. He threw so much soul into the exercise that we could not help applauding. In the midst of his fiercest paroxysm he rushed up the beach as if he were after a tomahawk, or failing to find that would return with Solomon's Damascus blade. Not knowing what a minister who had imbibed too much fire-water might do in the rush of his feelings, we prudently retired.

### A Bath in the Dead Sea

is a peculiar and interesting experience. There is no unpleasant sensation unless the water strikes some place where the skin is broken, or gets into one's eyes or mouth. If one tries to swim, the attempt is very amusing. The specific gravity of the water is so great that a large part of the swimmer's body is out of the water. In his efforts to propel himself, he finds himself kicking into the air. We found the best way to advance in deep water was to take an erect position and then walk as if on land. A slight motion of the hands will keep one in proper position. We started for a small island several hundred feet from shore, but we advanced so slowly that we gave up the attempt after covering half the distance. This island is probably the remains of a pier or mole built in the days of Roman power. In those days warlike fleets sailed this sea, and it was still navigated in the days of Josephus, and even later. Some modern writers have said that it is possible for a man to sink in the Dead Sea. I am sure no man who ever made a careful test will say that. Two of our party could not swim, and they ventured very timidly into the water, but they soon found their fears were groundless, and threw themselves about in deep water with the most delightful abandon. I tried in every possible way to sink, but to no avail. The members of our party varied in weight from one hundred and twenty-five to two hundred pounds, and it would seem as if we

had given the matter a fair test. The water gives the skin a peculiar, oily feeling, and after a few minutes on shore one finds a deposit of salt where any drop of water had remained upon the person.

It is now nearly fifty years since Lieutenant Lynch was commissioned by the United States to explore this region. He transported two metal boats from Acre to Tiberias, and his party came in them down the River Jordan and explored the Dead Sea for twenty-two days. His voluminous report is very interesting. There is no outlet to the Sea, and the fact that it rises no higher, although the Jordan and several lesser streams run into it, is explained by the rapid evaporation going on under the hot sun.

Taking some pebbles as souvenirs and a can of water as a beverage for our friends in America, we remount our horses and start for the fords of the Jordan, more than an hour away. After leaving the hot white plain above the sea, we soon enter the thickets which grow along the Jordan. There is a second channel here into which the river overflows in the spring (Josh. 3: 15). At the bottom of this is the tangled growth of trees and bushes, the home of birds and beasts, and referred to as the "swelling," or, more exactly, the "pride" of Jordan.

The last half-mile of our ride was among tamarisk, balsam and willow trees. Here and there a shepherd was pasturing his flock. At last we drew rein at the bathing place of the pilgrims of the Greek Church, near the spot where Joshua led Israel across dry shoal.

It is impossible not to be deeply stirred at

### The First Sight of the Jordan.

Other rivers are greater in volume; continents are drained and nations enriched by them. But not even the Nile itself occupies the position in the world's thought of this little stream. In its flowing it is typical of many a human life. I had seen it in the pure springs of its birth at Dan and Bānās; in the quiet flow of its youth through the rich meadows of Merom; in the first quick rush of its strength into the plain where it forms the Sea of Galilee. Pure are the waters which flow out of this golden bowl; but now begins the wild race to the "Sea of Death." It lashes itself to foam over twenty-seven rapids; it takes a plunge of 700 feet in a distance of sixty miles; and its windings are so many and so sharp that it travels over two hundred miles in going these sixty miles to the sea. Its pure waters are colored by the soil through which it passes, and at last, utterly defiled, it finds its bitter grave.

Boston, Mass.

### An Income Tax.

EVEN among our leading men great differences of opinion exist as to the justice and propriety of imposing an income tax. The Republicans ordered such a tax in the sixties as a sort of war measure, but repealed it very soon after the war closed. The Populists took it up as one of their articles of faith, and the Democrats inherited it from the Populist element in the party. But an income tax presents one of those subjects with two sides, in favor of either of which much can be said.

As viewed from the theoretical side, nothing appears more reasonable or just. Justice and fairness demand that a man should be taxed to support the government according to the extent of his gains. The man whose income is \$10,000 should pay ten times as much as the one whose gains are \$1,000. But the \$10,000 man has paid his proportional part of the tax on the general list, and this income tax which comes in in addition makes against him a double tax. He is taxed once on the general list for all his property, and then on his income. That certainly does not seem to be a wise measure of taxation. If, as some claim, the \$10,000 man should pay heavier in proportion to his property than the \$1,000 man, a better arrangement would be to make a graduated tax. Suppose the man with a \$1,000 income is assessed at the rate of \$8 on a thousand, and the man with a \$10,000 income is placed at \$12 on a thousand, you make a discrimination in favor of the smaller holder which is tangible and based on property. The Swiss, and possibly other nations, maintain such a graduated tax. The man with simply a cottage is entered at a low rate, and the scale rises with other men as their visible property increases. As we understand, the law works well in Switzerland; and it would at any rate be preferable to an income tax, which can never be graduated with any very near approximation to justice or fairness.

But there are many matters in government and finance which cannot be settled on theory. They have to be worked out on the practical side. Men have to feel their way to results. What seemed to them perfectly clear in theory is often found to be utterly impracticable in the actual condition of affairs. And among these impracticable things is an income tax. Among

the difficulties is the fact that you have in many cases nothing tangible and certain by which to graduate your tax. The man's income is from sources on which you cannot lay your hand. As a result, you have to depend almost entirely on the man's own testimony; and the moment you reach that point, you meet another practical difficulty. If all men could be relied upon to tell the truth in the matter, the case would be simple; but, unfortunately, all men cannot be trusted to reveal the whole truth in regard to their property, even when under oath. And this being the case, the income tax becomes the occasion of prevarication and injustice. The honest man pays his full tax, while the dishonest one makes various subtractions which in fact have to be paid by the honest class. A law which operates in this way cannot certainly be a wise or profitable one. The assessor must lay his tax on what he can see and handle. It may not cover all the ground, but it covers all he can see, and he learns that it is not safe to go far beyond what he can see. A perfect distribution of the tax claim has probably never been reached. The best we can hope is to approximate the ideal standard. We have to be content in a world like this with what is possible rather than with what is absolutely fair and just.

Thus an income tax is ideally just and proper, but in its actual working proves impracticable and mischievous.

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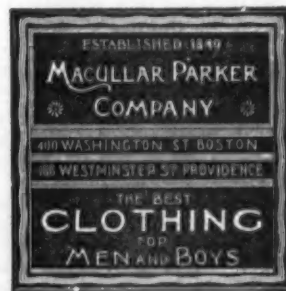
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## INTELLECTUAL RESPONSIBILITY OF THE RELIGIOUS TEACHER.

H. C. Sheldon, S. T. D.

Professor of Systematic Theology.

[Opening Day Address delivered at the School of Theology, Boston University, Sept. 18.]

THE theme raises the question whether a man in the office of pastor or teacher is beholden, to any considerable extent, to the intellectual side of Christianity, responsible for construing its doctrinal system with industry and thoughtfulness.

One or two things may be said in behalf of a decided limitation of responsibility of this kind. In the first place may be pleaded the superior importance and overshadowing authority of the communion as compared with the individual. It may be urged that the candidate for the ministry of a particular communion has no system to make up for himself; that by the very fact of offering himself to the ministry of that communion he renews the right to have a private system; that he enters into a contract explicit or implicit to take the system ready made for him; and that, if he discovers at any time that he is not fully reconciled to the system in question, he must simply get out and go where his faith squares with that of the general body. Theological reflection, therefore, has little place save as incidental to a choice or change of denominational relations. If one is fixed in his denominational relation he has but to embrace and teach with loyal devotion the scheme of doctrine delivered to him; if he is in any measure dissatisfied, he has but to look around for the communion which has the set of doctrines that he can accept.

This plea will perhaps be recognized as not altogether a fancy sketch. It has a very comfortable sound to the man of indolent, happy-go-lucky disposition. It is also quite agreeable to the busy, bustling man of action, who sees the practical utility of denominational homogeneity, and who would push out of the synagogue with little ceremony the one who brings in a divisive element by departing in any perceptible degree from the dominant ancestral type of belief.

In answer to the plea we wish to urge two things. The first is that whatever degree of finality may belong to the doctrinal system of a communion its contents can never be truly appropriated by a passive subject. In order that a doctrine may become a vital possession of a man, something having light and enkindling power, he must find it for himself. It makes no difference how long it has been in the world, he must re-discover it for himself; that is, he must see it in its significance, in its grounds, in the harmony of its inter-relationships with the system. So long as he forbears to do this he has not really gotten hold of the doctrine. He may repeat it in correct terms; but it remains rather an adjunct to his mental personality than a real possession thereof. It appears thus that any work which the communion may have wrought in the way of doctrinal construction does not forestall an active intellectual engagement on the part of the individual. He cannot receive truly what stands ready except by an industrious use of his own understanding. The man who takes passively an ancestral creed is not a theologian. He is a stuffed manikin, more like to saw-dust inside than to a living organism. In case of the man who holds doctrine in that way the objection to doctrinal preaching is valid; it is dry mechanical preaching. Truth is vital and inspiring only as it takes captive the judgment and conscience of the man, and is conceded its proper royalty to his inner consciousness. We hold thus that even a strong presumption of finality in a given

denominational system would not excuse the candidate for the ministry from thorough intellectual application in scrutinizing the system.

The second thing to be urged against allowing the weight or authority of the communion to cancel the intellectual responsibility of the individual is the fact that no communion which does not make the false boast of infallibility can consistently hold that its dogmatic thinking has been brought to a conclusion. This is as much as saying that it is bound to recognize the possibility of improving the dogmatic system and the obligation to keep open this possibility. But it is only through the scholarly and devout effort of its individual teachers that any improvement can be effected. Accordingly it is bound to grant to its individual teachers a considerable margin for the untrammelled investigation and construction of doctrinal truth.

To suppose that a Protestant communion may properly make its system as detailed as it pleases, and enforce literal adherence to every item, just because any individual pastor or teacher is free to go elsewhere if he does not like what is set before him, is to take a narrow and untenable ground. The detailed system claiming rigid adherence places a veto upon possible improvement. But, as was stated, a communion which does not claim infallibility is bound to keep open a possibility of improvement. It takes ground which can never be justified on Protestant principles when it stops peremptorily any and every new rendering of doctrinal points. It is too obvious to need more than the bare statement that to confess the possibility of dogmatic improvement and at the same time to exclude all means of its accomplishment, is a practical contradiction. A communion making this exclusion, if its creed should really need any amendment, would be in a wretched plight. It could only say to the individual who had gotten hold of better views, Depart; escape for your soul's good. Its members could obtain dogmatic amelioration only by abandoning the old communion as sailors abandon the condemned hulk of a shipwrecked vessel. Surely the logic of Protestantism leads to no such outcome as this — that a proper sense of obligation to a communion requires a member to treat it as a condemned hulk, something to be abandoned, so soon as he gains a perception that there is any fault in its creed. A communion that allows a possible improvement of its doctrinal system is bound in all decency to allow a possible consecration of the talents of individual members to the task of improvement.

The individual doubtless has very grave obligations to the communion. He is bound to respect the conditions of efficient and brotherly co-operation. It is entirely fitting that he should be reverent toward the collective wisdom which is likely to be represented in a historic system. He is not hastily to vote himself a prodigy of early development, before whose attainments the fathers are rendered obsolete. The obligations of modesty and prudence are to be closely regarded by him. By proceeding in an egoistic, disparaging, antagonizing way he makes himself intolerable.

But, on the other hand, the communion has obligations to the individual. It is bound not to set up any such preposterous standard of loyalty as is involved in its procedure when it confesses on the one hand the possibility of dogmatic improvement, and on the other hastens to treat as a guilty rebel the one who essays in any degree to work out that improvement. It is bound to act as if convinced that there may be loyalty in laboring to make the communion what it ought to be as well as in accepting it as it is. Tolerance of dogmatic innovation has of course its limits. It is possible for tolerance to degenerate into a shabby unconcern for the truth. We have no inclination to deny this; neither do we deny that it is exceedingly difficult to draw the line at the right point. What we contend for is that a Protestant communion can exhibit a proper consistency only in granting a considerable margin for free doctrinal construction on the part of its members, and in conceding the merit of loyalty to those who labor seriously and modestly to improve, as well as to those who rest contented with their dogmatic inheritance.

From no point of view, then, does it appear that the relation of the individual religious teacher to the communion swamps his intellectual responsibility. Both as a servant of the truth and as a servant of the communion he is under obligation to make industrious and strenuous efforts to secure a thorough grasp of the doctrinal contents of Christianity.

A second plea for limitation of intellectual responsibility in the religious teacher is found, it may be claimed, in the inferior role which the purely intellectual element plays in determining the decisions and the conduct of men. Logic, it may be said, is by no means the most effective motive-power. Clear-cut reasoning does not lie back of the beliefs of the great mass of the people. Feeling, moral intuition, the aesthetic sense, and habitual association rule men. Their thoughts and convictions are derived from such sources. A strala of music or a pathetic anecdote will move them more than all metaphysics. A metaphor or simple parable will be more illuminating to their minds and more persuasive to their hearts than the profoundest philosophical disquisition. It would appear, then, that success depends rather upon dexterity in the use of simple and commonplace instrumentalities than upon any clear and profound intellectual grasp of the contents of Christianity.

The plea is plausible, but it ought not to catch

any except the exceedingly unwary. Suppose direct intellectual address is as incompetent as has been represented for influencing the mass of men. This does not deny the practical potency of a good intellectual furnishing; it merely advises that it be used in subordination to a clear understanding of men and the needs of men. It advises that the preacher employ his intellectual subtlety and mastery in accommodation, not to an abstract subject made up purely of intellect, but to men who are largely led captive by feeling and the power of association, and who are accessible in no small degree through aesthetic appeals. There is a great province for the intellect in devising means of influencing and controlling men in whom intellect seems not to have the supremacy. The intellectual quality of a sermon, it hardly needs to be said, is far from being measured by the show of learning or formal logic which it contains. The pedantry of learning or of school method is almost despicable in an address which deals with the immortal well-being of men. To resort to it is a token of weakness and poverty rather than of intellectual riches. It is quite possible for a sermon that mentions neither Plato, nor Aristotle, nor Kant, nor Hegel, to be ten times as intellectual as one which is filled up with references to the masters of speculation in all ages. The religious orator shows his mentality not in pouring out his treasures indiscriminately, but in selecting and using those which on the given occasion are adapted to secure the highest spiritual end. He may hold very much in reserve. The fact, however, that he holds it in reserve does not prove that it is useless. The wideness and penetration of his vision may give balance to the subject-matter which he expresses and add to the depth of feeling with which he expresses it. As in a painting the background is important, so in speaking the mental background is of great significance. He whose mind contains a comprehensive and harmonious view of the high truths of the Christian religion ought to be able to speak both with more discretion and more of spiritual energy than the one who has but a vague and disordered conception of the Christian system.

To the above there needs to be added a protest against an undervaluation of the potency of the intellectual factor even in its more direct exercise. If it be true that the thoughts of men are determined by much besides reason, it is also true that clear and cogent reasoning is in the long run a powerful instrumentality in shaping the ideas of men. No less true is it that ideas act upon the feelings and so serve greatly to modify the fortunes of religion in the world. Whole generations and peoples are caught in their current and borne on to their good or their injury. It makes a vast difference what order of ideas gains the ascendancy. Take such an order as was represented on the one hand by John Wesley and on the other by Lord Bolingbroke. Can any one hold that it was a matter of comparative indifference whether the warm evangelical faith of the one or the frigid deism of the other should prevail? What right-minded person does not see that it was of incalculable consequence which should prevail, something profoundly affecting the weal of men in the higher ranges of their being, vitally related to the sanctions of moral conduct and to the motives for self-denying and benevolent activity. It is not too much to say that the light upon every threshold in England and in the English-speaking world was dependent upon the order of ideas which should take the ascendancy, whether those of Wesley or those of Bolingbroke.

To come nearer to our time, will any one say that it is a matter of slight concern whether the spiritual or the hierarchical type of thinking shall prevail? Does it make no difference whether each subject of the divine call shall stand forth as a free moral personality, priestly in his dignity and in his right to come directly to God, or whether he must be accounted a dependent of a hierarchy operating upon him through the virtue of an ecclesiastical mechanism? If it was worth while for Jesus to contend against Phariseism to the shedding of His blood, can it be a matter of indifference whether His spiritual teaching or some hierocratic counterfeit takes root in the world?

The men who would entirely sentimentalize religion, or reduce it to an order of feelings, may be right as against a delirium of abstractions; but they are profoundly wrong as respects the requirements of a healthy, vigorous and permanent religion. It is of immense importance that a normal interpretation of Christianity should be in the world and prevail in the world. As religious teachers, it is a part of our vocation to labor for this result. We shall be false to an unequivocal, divinely-imposed responsibility if we fail to secure and to minister as comprehensive and intelligent an understanding of the content of Christianity as our opportunities make possible.

An eminent Scotch writer is quoted as saying: "A religion divorced from earnest and lofty thought has always, down the whole history of the church, tended to become weak, jejune and unwholesome; while the intellect deprived of its rights within religion, has sought its satisfaction without, and developed into godless rationalism."

We are often reminded that an idolatry of reason is possible, an absorption in the merely intellectual which tends in the end to defeat the whole man, the intellect included. Let us remember that a practical disloyalty to reason is also possible, a dealing with truth so careless and flimsy as to be scarcely better than a com-

pound of laziness and sacrilege, in the ultimate result of which the whole man suffers, the capacity for religious feeling included.

I have spoken of one of the cardinal demands which rests upon the candidate for the office of pastor and teacher. I do not mean to intimate that this demand takes precedence of all others. It is not the policy of this School to exalt the intellectual above the religious or spiritual. We believe with Paul that love, kindling the heart to a flame of devotion toward God and to a perennial and tender interest in man, is the supreme charism. But at the same time we are persuaded that in the religious teacher it is profoundly important that an illuminated, well-furnished, and industrious mind should be united to the pure and devout heart.

## THAT COUNTER PROTEST.

C. C. Bragdon.

THE courtesy of Dr. Upham is manifest in his treatment of my conscientious protest, from the standpoint of modesty and good taste, against what seemed to me undignified personal "praise to the face" in the meeting at Cottage City. The personal epithets, "billious production," "lack of manliness," "fastidious," "represents a class," etc., would by their omission have subtracted nothing from the strength and dignity of his article. This, however, is of no consequence.

His article, boiled down and stripped of its personalities, consists of "it isn't so." Very well. He writes from his standpoint, I from mine, and each has a right to his opinion. Hence, I should not reply but for one sentence, which I will presently mention.

The meeting was advertised as a missionary meeting. Instead, it was a personal "praise meeting," which gave little information on Africa and its work. There was a trifle in his remarks and a trifle in Bishop Hartzell's for which I was thankful. But "Methodism and its work" was little mentioned, the workers too much.

That is what I take exception to — that I am "of a class whose disgust is aroused when anything is said commendatory of Methodism and its work." I am not, although it is likewise a question of good taste whether it is according to the best code to eulogize overmuch ourselves and our work. "Let another praise thee and not thine own lips," seems to me fairly good taste in Methodists as in all others. Let our words speak for themselves. If they be good, they need no panegyrics. If not, no eulogistic words can make them command the eyes of considerate people, and we have yet much to learn on missionary lines of work.

From Dr. Upham's point of view, it might have strengthened his peroration if he had mentioned the name of the "gifted author" who commended the speeches, though it is a question whether any one would have felt called upon to express then and there his possible feeling that the personal praise side of it had been overdone.

I yield to no man in admiration of the great apostle of missions, William Taylor. He and William Butler have since my boyhood days seemed to me the two most unselfish men in the world. Yet I doubt if Bishop Taylor would have felt happy if he had sat under such a volley of flattery. It is a question of the future whether Bishop Hartzell's administration will be worth mentioning beside the achievements of Bishop Taylor. No one hopes that it may more fervently than the writer.

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## The Conferences.

### N. E. Southern Conference.

#### New Bedford District.

**Epworth League Cabinet.**—The cabinet of the District League held a session at the Central Church, Taunton, on Saturday, Sept. 12, at 12.30 o'clock. There was a full meeting. President B. F. Simon presided. A very important matter needs to be attended to in several leagues, viz., the payment of their dues to this district. It has been forgotten, no doubt, but somebody who reads this ought to ask in his home league: "Have we paid our dues?" The secretaries have received the notice, but laid it aside. The question of a pamphlet paper was considered a real necessity. It would afford a needed medium for communicating with leagues and members. A strong interest was expressed in the success of the General Conference District League Convention which occurs in Providence Sept. 30. Large delegations ought to be sent from every league in this district.

**Whitman.**—The influence of the Yarmouth Camp-meeting was carried back to this church by the pastor, Rev. O. E. Johnson, and his many members who attended. This is one of the benefits of camp-meeting that cannot be tabulated, but is a factor of importance in starting revival interest fresh in the local church. Mr. Johnson has enjoyed a fine vacation at Cottage City.

**Myricks.**—A daughter, Eula May, was born to Rev. E. B. and Mrs. Gurney, Sunday, August 26. The annual clambake was very successful, over five hundred persons being present. The East Bristol neighborhood convention was held in this church, Friday, Sept. 18. Rev. C. A. Stenhouse, of Central Church, Taunton, delivered an address in the forenoon on "Perilous Times," and Rev. G. A. Sisson, of North Dighton, preached in the afternoon.

**Taunton, First Church.**—About fifty members of the Methodist Social Union of this city attended the first meeting of the Union after the summer vacation, in this church, Monday evening, Sept. 14. Mr. J. F. Montgomery, of Grace Church, president. Rev. E. B. Gurney, of Myricks, offered prayer. Mrs. Augusta M. West, the secretary, read a report of the last meeting, and Mr. Ezra Hamlen, the treasurer, reported a considerable surplus. The subject of the evening was, "The Political Situation," and after some pertinent and witty remarks by the president, the various phases of the subject were discussed by Rev. E. B. Gurney, Rev. C. A. Stenhouse, Mrs. L. B. West, Rev. E. F. Clark, Rev. G. W. King, Mrs. J. F. Montgomery, and Mr. W. F. Bodfish. The last speaker read his "able and eloquent" address. All the speakers were much applauded, because the audience and speakers seemed to be in perfect accord politically.

**Provincetown, Centre Church.**—A conspicuous and widely-known member of this church, Josiah Snow, after a lingering illness, died Sept. 7. For many years his voice was heard in the praise and prayer services of this church, famous for its service of song.

**New Bedford, Allen St.**—The pastor, Rev. C. B. Davis, has recovered his health, which had been somewhat impaired by overwork, illness in his family, etc. On communion Sunday 2 infants were baptized and 3 adults were received on probation. Good congregations welcomed the pastor back to his work. The generous official board of this church gave the pastor a vacation from the middle of June to the first of September.

**Fairhaven.**—Debt-paying Day for missions was observed, and resulted in a collection amounting to \$41. The pastor, Rev. S. E. Ellis, was the recipient from the church and congregation of a purse containing \$31 in gold. The gold standard seems to be popular among these fine people! Mr. Ellis and family enjoy their delightful situation here. Pastor and people expect a revival in the months just ahead.

**Edgartown.**—The Vineyard Gazette, in a recent issue, contains a most complimentary notice of Rev. Joseph Hollingshead's pulpit work: "His theme was, 'The Warfare of the Christian Life Here and the Reward Hereafter.' A most earnest spirit permeated every sentence of practical and gospel truth. . . . It was a delightful discourse."

**Taunton, Grace Church.**—Rev. Edgar F. Clark and a company of choice spirits are planning another trip to the Maine woods. This annual affair occupies about four weeks, and each year the party, led by their enthusiastic leader, plunge deeper in the wild woods. This church was never more successful than during the present pastorate.

**Taunton, Central Church.**—It will be a pleasure to all friends of Mr. Thomas Sherman to learn that by extraordinary success the surgeons of the Massachusetts General Hospital have not only saved his crushed arm, but promise that it will be useful.

**Marion.**—It is reported that Rev. Richard Burn, pastor in Marion, has suffered a nervous shock which incapacitates him for his work. No particulars are at hand.

**Cottage City.**—Rev. N. C. Alger and his wife have started on a three weeks' visit in New Hampshire. It is hoped the trip will improve Mrs. Alger's health.

**Woods Holl.**—An Epworth League sub-district convention will be held here Sept. 26.

**Yruo.**—Rev. W. D. Wilkinson, the pastor, has returned from his outing at Lake Winnepesaukee. After his splendid and untiring efforts in behalf of the Yarmouth Camp-meeting, somebody handed him a purse to go on a vacation. It is said that Presiding Elder Everett entertained him for some time at his delightful home

on Birch Island. Mr. Wilkinson and his people have extended a hearty invitation to the neighboring Congregational church to worship with them during the pastor's absence on vacation.

**Provincetown, Centenary Church.**—A pleasing parlor entertainment took place at the residence of that well-known supporter of this church, Mr. A. T. Williams, on Tuesday evening, Sept. 8. Miss Lotta Rich, who is totally blind and a member of the Perkins Institution, South Boston, gave some very difficult musical and rhetorical recitations. It was a marvel to those who were present.

**Fall River, St. Paul's.**—Mayor Greene was in Boston recently to appear before a special commission appointed by the Governor to inquire into systems of public charities and management of such institutions. Mr. Greene's experience as the general superintendent of prisons enabled him to give valuable information. The pastor, Rev. A. J. Coultas, and family have returned greatly refreshed by the summer vacation, but saddened by the approaching death of Mrs. Coultas' father in New York. Mr. West is in the eighties and a strong Christian.

**Middleboro.**—The Methodists have lost a very loyal member in the early death of B. Frank Jones, aged forty years. Rev. Geo. Grant, pastor, Rev. W. F. Davis, of Uxbridge, his former pastor, and Rev. E. E. Phillips, a dear friend, officiated at the funeral. Mr. Jones died in Middleboro, August 24.

**Orleans.**—Rev. G. O. Thompson and wife have returned from a trip to the White Mountains.

**Bourne.**—Rev. R. E. Schuh and family have returned from Jolly Island, New Hampshire, where they spent a delightful summer. Mr. Schuh has resumed the preaching duties at Monument Chapel. Mrs. Cleveland was present at the chapel last Sunday. Dr. W. V. Morrison and wife have also returned from the White Mountains. Dr. Morrison's cranberry crop is reported to be extra fine this season. Evidently the army worm did not reach those bogs.

**South Yarmouth.**—After several weeks' absence Rev. Geo. W. Tupper occupied his pulpit last Sunday, to the great pleasure of his people.

**Sandwich.**—Rev. J. E. Blake presided at the lecture of Mrs. Mary A. Livermore. Her subject, "Women of the War," held the closest attention for two hours. Members of the G. A. R. and Woman's Relief Corps were present. A personal introduction was given a large number present. Rev. C. N. Hickey and son, of Falmouth, were guests of Mr. R. B. Hoxie last week.

**Hyannis.**—The new normal school buildings, taking the place of those recently burned, are nearly completed.

**The Bible and Zion's Herald.**—An elderly sister in prayer-meeting said last week, "Next to my Bible I enjoy ZION'S HERALD." She thereupon exhorted the young people present to read it in connection with their Bible. As she is a very saintly woman, her words made a profound impression. It gave the pastor opportunity to speak of the splendid offer in the last ZION'S HERALD of an elegant Bible to old and new subscribers. Such a pronouncing Bible ought to be in the hands of every reader of the sacred Book. At this time of uncertainty every pastor and every Methodist well-wisher of Christ's kingdom ought to lend a hand and try to support the old HERALD. The preachers have an interest in maintaining the HERALD's subscription list; for any reduction will, of necessity, reduce the dividend given worn-out preachers, and materially cripple the management in their efforts to provide a strong paper. New England Methodists, come to the rescue! Buy the HERALD for aged or indigent persons; but, above all, try to introduce it among the young people.

#### BROCKTON AND VICINITY.

**Brockton, South St.**—Seven persons recently united with this church by certificate. About \$200 has been subscribed and paid to meet an old deficiency in current expenses. This is one of the churches which heard the appeal of the Missionary Secretary, the sum of \$10 was subscribed toward the debt. The pastor, Rev. O. W. Scott, has addressed a stirring and persuasive pastoral letter to the members of the church, calling upon them to renew their devotion and activity and announcing a "home camp-meeting," which is soon to be inaugurated.

**Brockton, Franklin Church.**—The pastor of this church, Rev. E. H. Dupuy, has been obliged, because of the failing health of himself and his wife, to relinquish his work and seek milder climate. He has gone to the far West, and will endeavor to resume the work of the pastorate in New Mexico or Southern California. His labors in Brockton have been abundant and fruitful. No permanent arrangements for the appointment of his successor have yet been made. Rev. S. T. Patterson will supply the pulpit until October.

**Brockton, Pearl St.**—A new feature of the work in this charge is the establishment of a special prayer-meeting of the official members of the church. The pastor, Rev. J. E. Johnson, is already seeing promise of good results of such a religious service.

**East Bridgewater.**—Pastor Wilson is planning to begin a revival campaign early in October.

**South Braintree.**—The outlook is encouraging here. A new coat of paint on the outside of the church and new stained-glass windows on the front—the latter furnished by the Epworth League—are worthy of mention as material improvements.

**Nantasket.**—The latest reports from this field indicate an excellent financial and spiritual condition. The annual fair held recently netted over \$200. The hopeful spirit of the official board is indicated by a recent vote to make an effort to raise \$700 for the purpose of paying the debt on the church (\$450) and purchasing a bell. During July and August from thirty to fifty summer visitors worshiped with this church each Sabbath, and the pastor reports that the prayer-meetings are more spiritual and largely attended than at any other time since his appointment to the charge.

**Seltuate.**—A large and beautiful pipe organ is being placed in this church, and the interior of the edifice is being repainted and decorated at considerable expense. Almost utter despair characterized the spirit of the people at the close of the last Conference year. But under the wise and courageous administrations of the pastor, Rev. R. C. Miller, who divides his time between this charge and Nantasket, a spirit of harmony, hopefulness and enthusiasm has taken possession of them. Methodism has still a mission in Seltuate, and the promise for the future is much brighter than for years.

### New Hampshire Conference.

#### Concord District.

**Groveland Camp-meeting** this year, though having cold, wet weather to contend with, was one of the best ever held on the grounds. The preaching was of high order, the singing excellent, and the congregations good every day. Quite a number of conversions took place during the meeting. Seven persons started for the kingdom at the closing service on Friday, one being a man 50 years of age. All the seven bore testimony as Christians before the meeting closed.

In our report of collections for Debt-paying Day we failed to report Sandwich, \$7.50; North Haverhill, \$10; Landaff, \$3.

**Ashland is again in the field for Methodism.** Early in the Conference year Mr. Hill of that place secured the services of Rev. J. A. Bowler, of Plymouth, and a Sunday afternoon appointment was opened at once, and later a class was organized. On Sept. 7 Presiding Elder Carl, assisted by Mr. Bowler, organized a church at that place with six members, three probationers, and two others who have sent for letters and will soon become members. Trustees and stewards were elected, with all needed committees, and a quarterly conference was held. Through the generosity of Mr. Hill this new society has a nice building lot for a church location. For the missionary debt this society gave more per member than any other on the district. May the Lord bless this church!

**Concord, Baker Memorial Church.**—With Rev. G. H. Dorr as pastor, the good work goes on. Recently 2 persons were baptized and 3 received on probation. Reports at quarterly conference show excellent work done.

**Concord, First Church.**—Rev. E. Snow, pastor, is hard at work looking after the people and collecting for the new parsonage, which, we expect, will be ready for occupancy by November. Recently 3 were baptized and 4 received on probation.

**Chichester.**—Three were converted, and received on probation recently.

**Haverhill and Piermont charges** are prospering under the pastoral care of Rev. W. J. Wilkins. At Haverhill recently 4 were baptized and received on probation. At Piermont 3 were baptized and received on probation.

**Whitfield.**—The church is prospering. Rev. W. C. Bartlett received 35 into full connection recently, and a few weeks later 7 were received, and there are still several persons to be baptized and received into the church. May the good work continue in Whitfield!

The sad news of the death of Rev. W. E. Bennett early last Sunday morning, the result of an accident the night before, has cast a shadow over the entire district, and give us all grace for this sad affliction! The funeral services were held in the church at Hooksett, Sept. 15. Sixteen brother ministers were present and two from sister churches. The services were in charge of Rev. G. M. Curi, presiding elder of the district, and the following brethren assisted: Rev. Messrs. Knowles, Norris, Dorr, Felt, Babcock, Dunning, Bowler and Quimby. The bearers were Rev. Messrs. Webster, Woods, Rowley and Dorion. The church has lost a good man, but heaven is richer by it.

At the Manchester District Epworth League Convention, held at Keene, Sept. 15, resolutions expressive of affectionate appreciation of Mr. Bennett were passed, and also extending sympathy and condolence to the stricken family.

#### Dover District.

**Hedding Ministerial Institute.**—This was held according to arrangement and the program carried out in full. It proved a surprise to many, it was so much better than they expected. The members of the Conference examining board to whom subjects had been assigned very generally responded with excellent papers or addresses. These were calculated to be of service to the candidates pursuing the Conference course of studies, by throwing such additional light, or side-lights, upon the subjects as materially to aid in their mastery. Four periods were given to Greek, and four to Hebrew exegesis. Rev. J. B. Colby, Congregational pastor at Marlboro, took charge of the Hebrew exegesis. He also gave two lectures, one on Joshua and one on Isaiah, that were worth the whole cost of attendance upon the Institute. Dr. B. F. Upham, of Drew Theological Seminary, gave four lectures upon practical theology that were grand and inspiring from beginning to end. Dr. W. P. Thirkield, of Gammon Theological School, gave three lectures upon the following subjects: "The Making of a Man,"

(Continued on Page 12.)

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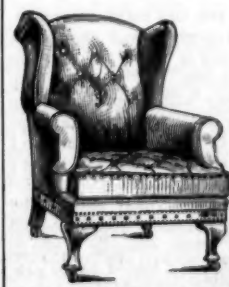
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481.

Fix the number 481 in your mind. That is the number of different styles of easy chairs now on exhibition in our warehouses.

It is difficult at first to conceive of this large number. Sit in a different chair every day from now until a year from next November, and you have tried each one of the new patterns now on our floors.

It would be odd indeed if in this great collection there was not the complete answer to your most cherished wish. There is certainly no form of fatigue of body or mind that some of these chairs cannot banish.

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## Pillosophy.

Of making many pills there is no end. Every pill-maker says: "Try my pill," as if he were offering you bonbons! The wise man finds a good pill and sticks to it. Also, the wise man who has once tried them never forsakes

..Ayer's Cathartic Pills..



## The Family.

### MY DEAR ONES ARE ALL AT HOME.

There's a glad, glad song in my heart tonight,  
As the twilight shadows come,  
To wistfully gaze at the fire's red blaze:  
My dear ones are all at home!

There's a sound of a happy laugh below,  
There's a murmur of voices sweet,  
And my heart glows warm, though the gathering storm  
Gains the windows begins to beat.

There's not one break in the circle, thank God!  
They are all at home tonight,  
And the glad, glad song grows clear and strong,  
As I watch the flickering light.

But a minor cadence blends ere long  
With its joyful notes of praise,  
As I think of the homes where no loved one  
Comes  
At the close of the weary days.

There are so many hearths that are dark to-  
night  
With a dreary sense of loss,  
Where the sad hearts ache, till they well-nigh  
break,  
'Neath the weight of the heavy cross.

And my heart goes out in a wordless prayer  
To these sorrowful hearts tonight,  
That God above, in His infinite love,  
In their darkness may give them light.

The shadow of pain hath deepened the song  
That up from my heart doth come;  
But, oh! it is glad, though the world be sad,  
For my dear ones are all at home!

— MABELLE P. CLAPP, in *Christian Register*.

### Thoughts for the Thoughtful.

The waves of time may devastate our lives,  
The frosts of age may check our falling breath;  
They shall not touch the spirit that survives  
Triumphant over doubt, and pain, and death.

— Celia Thaxter.

Death to the lower self is the nearest gate  
and the quickest road to life. — Henry  
Drummond.

Say, "What have I got to do today?"  
Not "What have I to enjoy or suffer?" but  
"What have I to do?" Don't try to be  
happy, but try to work. Work for God,  
and happiness will come. — Anon.

There are two ways of defending a  
castle — one by shutting yourself up in it,  
and guarding every loop-hole; the other by  
making it an open center of operations  
from which all the surrounding country  
may be subdued. Is not the latter the true  
safety? Jesus was never guarding Him-  
self, but always invading the lives of others  
with His holiness. There never was such  
an open life as His; and yet the force with  
which His character and love flowed out  
upon the world kept back, more strongly  
than any granite wall of prudent caution  
could have done, the world from pressing  
in on Him. His life was like an open  
stream which keeps the sea from flowing  
up into it by the eager force with which  
it flows down into the sea. He was so  
anxious that the world should be saved  
that therein was His salvation from the  
world. He labored so to make the world  
pure that He never even had to try to be  
pure Himself. — Phillips Brooks.

Long years they lived as one, soul unto soul;  
And when at last the aged wife was called,  
He who survived her, wand'ring through the  
house  
Like a lost shadow, wasted day by day.  
A month he lingered. Then, like sudden  
frost,  
The half-felt truth broke on him — she was  
dead.  
Thereat, with withered hands spread out and  
clapped,  
He fell across the bed where she had lain;  
And the same angel who had kissed her eyes  
Kissed his; and he awoke in heaven with her.

— JAMES BUCKHAM, in *Christian Advocate*.

Of all great truths which our Lord re-  
vealed, none is more sublime than the com-  
panionship of God with man in the contin-  
uous ministries of His providence. It is  
easy to sing of the mercies of God when  
ours is a heritage of peace, and prosperity  
gladdens our life, but when the shadows  
come and the dead leaves of departed joys  
rustle round the aching heart; when we sit  
alone in our grief, and long

"... for the touch of a vanished hand  
And the sound of a voice that is still!"  
— Is there mercy then? Ah, yes!

"Two little feet went pattering by  
Years ago;  
They wandered off to the sunny sky  
Years ago."

"Two little feet —  
They crept never back to the love they left,  
They climbed never more to the arms bereft,  
Years ago."

"Again I shall hear the two little feet  
Pattering by,  
Their music a thousand times more sweet  
In the sky;  
I joy to think that a Father's care  
Will hold them safe till I meet them there,  
By and by."

What softened your nature, refined your  
spirit and transferred your affections to  
the heavenly? Was it not the discipline of  
sorrow? Sorrow came to your dwelling,  
shrouded in gloom. Sorrow said, "I will  
abide," and your heart was riven. Sorrow  
walked by your side, and, little by little,  
discovered her face, when lo! it was to you

the face of an angel. And now you can  
glory in tribulations — tribulations, like  
skillful artisans, that work out for you a  
far more exceeding and eternal weight of  
glory. — George Douglas, D. D.

We often make a great mistake, thinking  
that God is not guiding us at all because we  
cannot see far in front. But this is not His  
method. He only undertakes that the steps  
of a good man should be ordered by the  
Lord. Not next year, but tomorrow. Not  
the next mile, but the next yard. Not the  
whole pattern, but the next stitch in the  
canvas. If you expect more than this, you  
will be disappointed and get back into the  
dark. But this will secure for you leading  
in the right way, as you will acknowledge  
when you review it from the hilltops of  
glory. — REV. F. B. MEYER, in "The Secret  
of Guidance."

Our works here are not in vain in the  
Lord. They do not pass out of existence.  
They continue, and we carry them with us  
over the line. "Blessed are the dead which  
die in the Lord from henceforth; Yes, saith  
the Spirit, that they may rest from their  
labors; and their works do follow them." If  
this means anything, it means that the  
present is the seed of the future. The now  
makes the then. The here makes the here-  
after. If the two worlds are thus closely  
related, if this world makes that world,  
then we can know what we shall be there  
by taking cognizance of what we are here.  
In crossing the Jordan our individuality is  
not going to be destroyed; there will be  
nothing taken from us but sin and sorrow.  
— DAVID GREGG, D. D., in "The Heaven  
Life."

What is content? The true answer to  
that is a world of bliss and rest. It is not  
helpless submission to necessity. It is not  
the fulfillment of our roving desires. It is  
a sublime condition, the product of knowl-  
edge and faith and hope and love. One of  
its conditions is the perception of our  
proper place in the universe, and the be-  
lief that we have strictly a vocation. An-  
other is that cheerful humility of spirit  
which honors upholds, and which makes no  
extravagant demands on the universe or on  
Providence. Another is the alchymic eye  
to see much in little — the spirit which  
made the old woman say to Bishop Bur-  
nett, as she held up her crust, "All this and  
Christ." See how it is "great gain" when  
a crust is El Dorado! — "Letters" of  
JAMES SMITH.

### A PAIR OF SMALL SLEEVES.

By A. Sawyer.

"I SUPPOSE you must follow the fash-  
ion, Lucy, but to me it seems one of  
the wicked extravagances of the age."

"You must not be a Rip Van Winkle,  
Grandma. You must take the fashions com-  
fortably. You mustn't worry about them."

"I consider it simply wicked for sensible  
women to put so many yards of cloth and  
lining and stiffening into their dress-  
sleeves," replied Mrs. Lark.

"Big sleeves are very stylish, Grandma."

"I was not thinking of their looks, Lucy.  
I was considering the cost, the unnecessary  
cost. The money wasted in the sleeves of  
the dresses of one young woman nowadays,  
would feed a family of children for a month.  
And that's why I say it is wicked, Lucy,  
when there are so many hungry, helpless  
little children in the world."

Lucy's eyes grew suddenly dim with quick  
tears of sympathy. The wistful, appealing  
eyes of more than one poor child passed  
swiftly before her, and she sighed as she  
thought of the homes of poverty from  
which they had come.

"Dear me!" she cried, impulsively. "I  
wish I could do something! I wish I could  
get my Sunday-school scholars interested  
in the poor."

Her grandmother looked over her spec-  
tacles at the yards upon yards of dainty  
muslin that lay upon the table.

"I'm afraid you'll find them a good deal  
more interested in the way your dress is  
made," she said.

"I am afraid you are right, Grandma.  
They are all working-girls, and they com-  
plain that their pay is small, but they are  
fond of dress, I can see. So," gathering up  
her material, "they will probably take in  
every detail of my dress while they are ap-  
parently listening to the lesson. Dear me!  
I almost wish I had not bought it! Yet I  
need it."

Lucy went out of the room and carried  
her muslin into her chamber and deposited  
it upon her bed. Then, opening a box in  
her closet, she took out a folded paper pat-  
tern. She shook it out and held it up before  
her.

"It is immense, simply immense!" she  
said. "And," contemplating it more  
thoughtfully, "Grandma is right. It is  
wicked to put so many yards into just one  
pair of sleeves."

She took it over to the bed and pinned it  
upon the muslin. Then she shook her head  
in token of disapproval. "All that!" she  
said. "All that for just my sleeves! Why,

I had no idea they would take so much. No  
wonder I had to get so many yards of silk  
when I had my black one made. Why!"

The exclamation served to relieve her  
mind. Her brow cleared, and she unpinned  
the pattern with a laugh. "It is only mus-  
lin, only muslin that cost ten cents a yard.  
And before I have another silk dress the  
fashion will have changed, and small sleeves  
will be the rage. So I can wear this with  
an untroubled conscience."

Her brow was still clear when she refolded  
her many yards of muslin and made them  
into a neat parcel, ready to be taken to the  
dressmaker the next morning. Presently,  
however, it again took on a frown of per-  
plexity. "What can I say to my girls?  
How can I interest them in the poor? Of  
course they have not much to spare from  
their small wages, but there are other ways  
of helping."

The question troubled her throughout the  
remainder of the day. With her good-  
night kiss she put it to her grandmother: —  
"What can you say? How can you in-  
terest them?" repeated Mrs. Lark. "Why,  
child, you must let your light shine."

The words sank into Lucy's heart.

"I must let my light shine," she said to  
herself, upon reaching her chamber. "And  
that means what? That I am to do my  
duty, that I am to try to help, that I am to  
set a good example, that I am to try to live  
the Golden Rule in my life, that I am to be  
patient, and truthful, and kind? Yes, all  
that. More, too. But how can I reach my  
girls — how can I help them to help  
others?"

Her perplexity increased as she thought  
of them. "If I speak to them they will  
think that it is easy enough for me to  
give to the poor; that I can do it be-  
cause I do not have to work for my  
daily bread; that I do not have to pay  
for food and shelter as they do. Yet there  
must be some way for them to let their light  
shine, to be helpful one to another and to  
those who are still poorer than they. And  
some way for me to reach them, or Grand-  
ma would not have said, 'Why, child, you  
must let your light shine.'"

She tried, presently, to dismiss the matter  
from her mind. "It is time to sleep now,"  
she said. "I must take care of my health,  
of this earthly body, if I am to let my light  
shine."

Thinking thus, she opened the door of her  
closet. The strong light of the gas fell upon  
the parcel she had placed upon the shelf  
that afternoon, and with the glare came the  
answer to her questions: "Set your girls a  
good example. Begin with that muslin  
dress."

"Small sleeves!" cried the dressmaker  
the next morning. "Small sleeves? My  
latest patterns are smaller, yes, very much  
smaller, than those of the winter, but I  
think you said *small sleeves*, Miss Lark?"

"I did. I wish for this dress a small  
sleeve."

The dressmaker threw up her hands. "I  
have no such patterns," she said, in a tone  
that was half-indignant, half-protecting. "I  
make fashionable gowns."

"And small sleeves are unfashionable? I  
grant it. Yet I want them, and if you have  
no pattern, I can get one for you. Grand-  
ma cuts her own cotton gowns, and her  
sleeve, felled just a little at the top, and  
gathered into a broad band at the wrist, will  
do very well for me."

"If you will let me make it very full, or  
with a very full puff, it" —

"No, no, Mrs. Deane," said Lucy, with a  
laugh. "You must let me have my own way.  
It would simply be a large sleeve, made as  
you propose, and I have reasons for wish-  
ing these sleeves to be small."

"You have plenty of muslin for big  
sleeves," said Mrs. Deane, "but, of course,  
if you are really in earnest you will save  
considerable in the silk lining."

"About five yards, I think," said Lucy,  
quietly. "If I had bought silk. I had in-  
tended, however, until yesterday, to have a  
glossy cambric for the lining of my muslin.  
It seems really absurd, you know — to me,  
I mean — to hide a silk under a ten-cent  
muslin."

"It is the way we make them," said the  
dressmaker. "It is the fashion. And,  
really, Miss Lark, a young lady may as well  
be out of the world as out of the fashion."

"Last night, however," continued Lucy,  
"I decided to have my dress made without  
any lining."

"Without a lining! We make no dresses  
without a lining. Muslin dresses should  
have a lining of the same color as the dot  
or sprig."

"My dress will suit me very well if I wear  
it over an ordinary white skirt, just as I

used in the days when I was not a fashion-  
ably-dressed young lady."

Mrs. Deane shrugged her shoulders, but  
she made no further protest. "I'd know  
you were your grandmother's kin," she  
said, good-humoredly. "Well, then, if you  
must have an old-fashioned dress, I'll take  
your measure now."

"Can I have the dress by Saturday  
night?" asked Lucy.

"Sooner, probably. It is only Tuesday  
morning, and a plain dress will not take as  
long to make, or cost as much for the mak-  
ing, as the ordinary fashionable summer  
gown."

She cast a shrewd glance at Lucy while  
speaking. What was the meaning of this  
whim? she asked herself. Had Lucy's father  
been losing money? Or did Lucy want to  
make a sensation in the town, with her  
small sleeves and her unlined gown? What  
could it be?

The following Sunday was a bright and  
beautiful day. Lucy laughed at herself  
while she stood before the glass arranging  
her hat. "This dress carries me back to  
my graduation day," she said. "That was  
five years ago, and I had just such sleeves  
then. I shall be stared at, of course, but I  
can bear it, if it is to let my light shine."

She was conscious of the intent gaze of  
six pairs of eyes during her hour with her  
Sunday-school scholars, and of the ques-  
tioning glances the six girls exchanged,  
but she wisely determined to say nothing  
until they met for their Friday evening  
study. Then she would tell them, if they  
asked, why she had discarded large sleeves.

"Will they ask?" she questioned, when  
Friday came. "Of course they will! My  
girls are young, curious, and fond of dress.  
And," with a laugh, "not a bit in awe of  
their teacher."

She was prepared, therefore, for the  
eager questions that were showered upon  
her.

"Is it the very latest style? I told Julia  
I knew it must be, or you wouldn't have  
those sleeves!"

"O Miss Lark, why didn't you have your  
muslin made over blue silk? Blue would  
have been so pretty. But if it's the latest  
fashion —"

"O Miss Lark, didn't people look at you  
— your sleeves, I mean. But, of course,  
you'd heard that small sleeves had come in  
again and you wanted to be the first."

"O Miss Lark, have silk underskirts quite  
gone out? I did want a new muslin made  
up over a pink silk. Pink is so becoming  
to me!"

"O Miss Lark, I wanted to laugh when I  
saw your sleeves; but, of course, I knew it  
was a new dress, and so they must be fash-  
ionable. I suppose somebody means to be  
sensible, and so has made the change?"

"O Miss Lark, I don't believe I can ever  
wear such small sleeves! Why, just look  
at these I have on! They're three times,  
four times, as large as yours in your new  
dress, I should say, shouldn't you, girls?"

"I'll tell you all about my sleeves,"  
replied Lucy, when the excited voices  
ceased.

"And so," she concluded, "I felt that  
Grandma was right, and that it is wicked to  
put so much unnecessary material into a  
dress. And I decided then that, while there  
are hungry children to be fed, I would give  
the cost of that extra material, and the cost  
of extra labor in the making-up, to those  
hungry children. It may not feed many,  
but it will be doing my duty; it will be  
setting my face against the reckless extrava-  
gance of our day; it will be following our  
Master. And," hesitating a moment, while  
she looked earnestly at her class, "if I can  
help even one of my girls to do her duty, to  
let her light shine, I" —

She stopped abruptly and shaded her eyes  
for a moment. Then, in a clearer voice,  
she went on: "I have set my girls a poor  
example, I fear. To dress in the prevailing  
fashion is not a very high or ennobling  
ambition, is it? But to live with a pur-  
pose, to give one's mite of love and help  
and sympathy and self-denial — there is  
something we can all attain to. And," in  
a lighter tone a moment later, as no one of  
the girls spoke, "my first step was my small  
sleeves."

Lucy did not expect too much from  
human nature. She was content, therefore,  
when, at the close of the evening, as her  
girls bade her good-night, Kitty Gray  
whispered: "I'll find out what my pink  
silk will cost, and perhaps I'll give it to you  
for some poor child. And, perhaps —  
though I won't positively promise — I'll  
have sleeves as small as yours. But I do  
want the pink silk!"

Lucy kissed the troubled face. "With  
self-renunciation life begins," she said.



And then, with another kiss: "We will help each other, Kitty, to prove the truth of that wise saying."

Nearly a year later, Lucy was talking with her grandmother. Her class was again her theme.

"I am so pleased with my girls," she said, "so pleased. I am proud of them, Grandma. And they have looked well dressed, too, haven't they?"

"Yes, my dear."

"And yet they have, little by little, made a great change in their dress. Not everything has to be made in the very latest style now; they have come to a much greater simplicity of attire. It has often meant a heart-ache for them, I know, for they are all young, and they naturally like to wear stylish clothes."

"Many a heart-ache now," said her grandmother, "but a heart-ache that may, some day, prove a blessing to them; for, in later years, when your girls marry and have homes of their own to manage, this same habit of self-denial which they and you are fostering, will prove an invaluable help to them. Many a man has risked a felon's cell for the wife who would not be denied the means to gratify extravagant tastes, formed when she was young and curbed by no habit of restraint. Many a man, alas! has met a felon's doom through the reckless misuse of money by wife or child."

Lucy's voice was grave when she replied: "It would be a weight upon my conscience forever if one of my girls made that kind of a wife. But," her tone and face brightening, "I expect better things from them. They are both practicing and preaching; they are constantly urging other working girls to save a little from their salaries, and to save it from the unnecessary of their dress. So, whether it goes to the poor, or is put aside for the rainy day of sickness or loss of work, they are jubilant when they succeed. Counted in dollars and cents they themselves have managed to save but little, but that little has made other lives easier and brighter and happier, and they have been living with a higher purpose and with an increasing consideration for others. And I tell them that even the smallest bit of self-denial for a worthy purpose is letting one's light shine. And," with a laugh, "they help me, Grandma; they make me very, very careful in my expenditures. I cannot preach unless I practice, you know."

"You will all help each other more than you comprehend; and you must encourage each other by one of my favorite texts: 'A little leaven leaveneth the whole lump.'"

Boston, Mass.

#### THE SOFT ANSWER.

IT was a hot afternoon in August, and the street car was crowded. People hung on to straps or balanced themselves against their neighbors, as the car lurched along; and every one looked warm, and tired, and cross.

Suddenly as we turned a corner, there was a jar, and the car seemed to slip from the rails. An old lady groaned, and some young girls, very much over dressed, looked as if they might cry at the delay, and, indeed, we could hardly blame them. Every one looked ten times crosser than before, as we huddled miserably together on the sidewalk, and watched the men pulling, and pushing, and swearing a little, at the disabled car.

It was not a nice place for such an accident to happen, this narrow, ill-smelling street, and as we stood there in the hot sun I could not help wondering how people could live, much less be happy, in such a wretched place. Children seemed to absolutely swarm about; children of all colors, and sizes, and kinds — Jews, Negroes, Italians — all playing, and fighting, and jabbering together. By and by, I noticed three little girls playing together on the sidewalk. They were just like their neighbors, these three, except that they seemed very happy, and not to notice that any one was watching them. They were playing at having a wedding, and surely no bride was ever happier than this rosy-cheeked little girl with her black hair tied in queer little pig-tails, behind her head a piece of soiled mosquito netting sewed for a veil, and somebody's brown gingham apron, tied around her fat little waist, and hanging behind, for a train. But the crowning glory of her dress was a wide wreath made of twigs from a forlorn lilac bush in a yard near by, and no one seemed to notice that she wore no shoes or stockings, and that her frock was very much tattered and torn.

The little bride's cheeks were red, and her eyes bright with pride and pleasure as she marched before the other children, who clasped their dirty little hands with signs of admiration.

But pleasure is short-lived, and trouble was near. A rough looking boy just then came out of a butcher's shop near by. He stopped whistling when he saw the little girl, and a grin spread over his fat ugly face. The children

stood with their backs to him and did not notice him, till, stealing softly up, he snatched the veil from the poor little bride's head, scattering the wreath and pulling her hair.

An angry murmur rose from the people lounging about the door, and it seemed at first as if there would be a general fight. The two little girls threw themselves shrieking with anger upon him, kicking and pinching, but this was just as he had expected, and his grin broadened into a mocking laugh as he held the veil well out of their reach.

The little bride stood still for an instant; then darted at her companions and began to pull them away from their tormentor.

"Come away, Maggie, come away! You and Ellen stop a fightin'. There is no use a gettin' mad. He's only a playin' a bit wid ye. That's his fun, I guess," she explained, as the children stood panting and looking sullenly at the boy.

He still held the mosquito netting, but looked rather foolish at this turn of affairs. It was no fun teasing people who didn't get mad, and after a moment or two he dropped the children's plaything, and marched away.

"Well, if that don't beat all!" said the conductor, jumping on the platform. "That is a smart little girl, and good-natured, too."

The passengers smiled; somehow they had forgotten to be cross, and the scowls had all disappeared. After all, as the child said, what was the use to get angry?

Just then the car started, and several people looked back with a smile at this little child of the streets, but she was busy with her brown gingham train, and never knew what a lesson in good sense and good nature she had given a car full of people that hot afternoon. — M. D., in *Presbyterian*.

#### SEPTEMBER.

We are drinking the wine of the ages,  
From cups that are brimming over  
With the sweet of a honey unbought with money,  
Distilled from the heart of the clover.

The flowers a fringe on the wayside  
Are in raiment of purple and gold;  
To the rough-hewn edge of the old stone ledge  
The clinging brier vines hold.

We are breaking life's fine elixir  
In the waft of the perfumed breeze,  
The sudden showers, the sunlit hours,  
The rustle of leaves on the trees.

The fathomless blue of the heaven,  
The beauty and bloom of the day,  
Are making us young — they are waking the tongue  
Of the years that have passed away.

'Tis the radiant rare September,  
With the clusters ripe on the vine,  
With scents that mingle in spicy tingle  
On the hill-slope's glimmering line.

And summer's a step behind us,  
And autumn's a thought before,  
And each fleet sweet day that we meet on the way  
Is an angel at the door.

— *Harper's Bazar*.

#### COOKING HINTS.

TO chop suet easily sprinkle it with flour. It prevents matting together.

To stone raisins when one has no machine, drop in warm water. Cut open with point of penknife and seeds will come out without difficulty.

To blanch almonds drop for an instant in very hot water, which will loosen the brown skins, then throw them into cold water and rub between the fingers.

To keep lemons fresh put them in cold water and change the water every other day.

To keep meat sweet cover it with milk. Sour milk, buttermilk or sweet milk is equally efficacious.

To keep the fresh green color of vegetables after cooking boil them without the cover on the kettle.

To keep onions white after boiling do not cook too long, nor in an iron pot. Cooled in agate iron or in porcelain-lined kettle and removed as soon as boiled, they will be white and good to look at.

Dredge the top of a cake with flour before icing, and the icing will not run.  
Boiled ham, tongue or beef should be cooled in the water in which it was boiled, as this makes it moist and tender.

Plain paste for pastry may be made flaky if it is rolled thin, folded, left in the ice box over night, and baked before it has grown warm.

Water used instead of milk for mixing cake makes a loaf which remains moist a long time.

To test the heat of an oven use a bit of white paper. If it burns at once the oven is too hot for anything; if it turns a delicate brown, it indicates pastry heat; for cake it will be dark yellow; light yellow shows the proper heat for biscuit and sponge cakes, or any cakes requiring rather slow baking. For meats the first heat should be strong to keep the juices in the meat.

Meats never allowed to boil will be more tender than those that cook hard. Tough meats become tender by proper cooking, while the reverse of this is equally true. Hard boiling in salted water will toughen the best piece of meat ever sold.

Bits of fish may be used for salad, and it is very good. Any mayonnaise may be used, but fish salad calls for more mustard and vinegar. A chopped pickle added to the fish makes it piquant.

Bits of fish may also appear in the form of soup. They are boiled in milk, strained through

a coarse sieve, seasoned to taste and served with croutons.

Use bits of bread for croutons. Cut them in small dice and brown in the oven. Serve hot with soup.

All bread crumbs which may be in the bread jar should be dried, rolled fine, and placed in a jar or can ready to use in scalloping meats, fish, oysters, vegetables, or as thickening.

When adding cornstarch or any thickening to hot liquid mix it smooth with enough cold water to make it fluid. Pour it slowly into the hot liquid, and stir constantly until it becomes clear.

To keep yolks of eggs fresh after whites have been used, set aside in a cup with a little water over the surface.

Fresh eggs sink to the bottom of a pail of water. Stale eggs float on the top. Eggs between these stages indicate their age by the depth to which they sink.

Meat and fish should be removed from paper as soon as received. The paper absorbs the juices.

Onion juice may be extracted by cutting an onion in half and pressing it against a grater. Salt rubbed over the grater will remove the onion odor from it.

The tops of celery dried and rubbed to powder are excellent for flavoring soups and gravies. The celery should be dried in the sun or in a very slow oven.

Horseradish root put into a jar of pickles will keep vinegar from losing its strength and prevent mold from forming.

One cupful of butter packed firmly is a pound. Four cupfuls of flour make one pound. Two cupfuls of granulated sugar are the same weight.

To thicken clear soup use pearl tapioca. Let it boil clear and then add to the soup.

Sweeten butter by placing it in a porcelain kettle with a little water, salt and soda. Let it come to a boil. Turn it into a stone jar and set where it is cool. The impurities settle to the bottom, and the butter is not too salt for cooking. It will form a cake at the top of the water which must be turned off.

The yolk of an egg beaten up with coffee is better for bilious people than cream. It is also nourishing.

After greasing cake tins sprinkle with flour, shaking off all that will come.

Never finish a meringue by placing it in a hot oven. It should brown slowly in a cool oven when it will rise high and be light and spongy.

Old potatoes are made mealy by being soaked for an hour in cold water after being peeled. When boiling they should be cooked in salted water; when the potatoes are soft, turn off the water, leave the potatoes in covered kettle to dry off all steam. They will be nearly as nice as new ones. — DORA M. MORRELL, in *N. Y. Observer*.

#### Boys and Girls.

##### IF I WERE A BOY.

##### In Two Parts

##### II.

Mrs. Charlotte F. Wilder.

"SAY, Aunt Mary, when did you stop wishing you were a boy?" asked Lyman Beecher Smith that same afternoon, when the morning had been spent hunting "tigers," "crocodiles," and other "wild animals" in the garden patch.

Aunt Mary was lying in a hammock reading a new book which was particularly fascinating, but she turned it over and looked up at her nephew who was perched on a limb of a tree close by.

"When?" she repeated. "I told you. I wished that I was a boy until I was about twelve years old."

"What made you quit wishing it?" asked Lyman Beecher, as he threw his heels up around the limb of a tree and hung head downward like a monkey.

"It strikes me, Lyman Beecher Smith, that if I were a boy I'd behave like a boy. It will be time enough to act like an ape when you are an ape," and Aunt Mary turned the book back, the reading pages up.

"All right! Here I am," and the lad made two or three swings with hands and feet until he reached a limb in the tree where one end of the hammock was swung, and here he sat looking as demure as an angel. "Say, what made you quit wishing you were a boy?"

"What was the use wishing I was a boy when I could beat not only Loren Endicott walking on a high rail, throwing stones over the elm, and rowing a boat, but all the other boys, not only at those games, but in getting my lessons in the high school, which I entered at eleven? And then when I began to teach school at sixteen, and had to teach the tall, awkward boys of twenty — why should I wish I was a boy? Can you tell me, Lyman?"

The lad put his chin into his hand and looked seriously at two blue jays that were quarrelling in the top of the poplar tree at the corner of the garden hedge. Presently

he whistled a bar from the "Alabama Coon," then he looked at his aunt.

"Say, Aunt Mary, only six boys graduated from our high school this year, and there were thirty-two girls!"

"Yes, Lyman, that's the reason I didn't care to be a boy; and then both aunt and nephew laughed because they understood each other so well.

"Now, Lyman, help me to find out why the girls are going ahead of the boys."

"No girls are going ahead of me, Aunt Mary. I had to pitch in when we took up algebra because Sophie Ingalls is awful bright in mathematics; but mother helped me in the evening when I got stuck, and now I stand all right — a number one student; and mother nor no one else helped me one single time all through the spring term."

"Tigers and crocodiles?" asked Aunt Mary.

"Worse'n that, sometimes; but you know if I set out to beat, I can do it — every time," and the heels went up to the branch above, but instantly came down as he remembered that he was not a monkey.

"Well, Lyman Beecher, give me the reasons why girls are going ahead of the boys."

Another softly whispered bar of the "Alabama Coon," and after a moment of silence the boy said, in an inquiring tone, —

"You know that 'Curfew-bell Ordinance' you have been trying to get — it is for the boys!"

Aunt Mary nodded.

"Girls are at home reading. They don't need no 'curfew bell.'"

"Grammar!" said Aunt Mary, soberly.

"Yes — I know. I forgot. But girls are at home in the pretty library reading at nine o'clock. 'Curfew' doesn't bother them. But boys — 'Boys are a nuisance.' 'Boys make lots of work and bother.' Mothers and sisters don't like boys in the pretty library, and boys are not used to being wanted at home."

"Come right over here to my hammock, Lyman Beecher! I don't believe I ever petted you half enough," and Aunt Mary held out her arms, and the big boy slid down the tree and went over to his aunt for a genuine petting just such as she would have given his sister if she were just ten years old.

"Folks are pretty good to me, Aunt Mary. But the other boys! Some mothers stop petting their boys when the little kids get to be seven or eight years old, and then — then the little fellows try to be 'smart' and do things they wouldn't want their mothers to know about" — and the lad paused.

"And then the girls begin to get ahead of the boys in all the nice things of life?" asked the aunt in a meditative sort of tone.

"Yes. Girls don't gather cigarette pictures. Aunt Mary, those pictures are horrid!" and the boy's tanned cheeks took on a deeper hue. "Then the boys smoke cigarettes — in the alleys. They want money for cigarettes, and they play 'craps' to get it. They read those dreadful books — you know."

Aunt Mary nodded. Tears came to her eyes, but she only held the arm of her nephew more tenderly.

"They think it is something to be proud of to cheat their parents. Aunt Mary, you don't know how, two or three years ago, I began to cheat my father and tell wrong stories to my mother, and I didn't want to go to school, or read, or be nice and gentlemanly. I wanted to be under the electric lights at night with that sort of a crowd — you know; but mother kept me at home in the evening. Sometimes she read; sometimes father helped me make a boat or a bird-house or something in my shop; sometimes father read aloud just such books as I liked. Then mother always read from 'Pilgrim's Progress,' or something nice, after I'd gone to bed, and she'd put her arms round me and kiss me and call me her 'own, true, clean, precious boy' — and — and, of course, Aunt Mary, I had to be what she expected I really was!"

"Of course, Lyman. If I were a boy, that is just what I would always be. It is just what George Washington was, and Lincoln, and Garfield, and every good man who ever lived — mother's 'own, true, clean, precious boy.' It is exactly what the Lord wants all the boys to be. And when they are that kind of boys —"

"Then the girls will begin again to wish they were boys?" and the lad laughed as he ran to gather a bunch of sweet peas for his aunt to wear in to supper, for just then the tea-bell rang.

Manhattan, Kansas.



## Editorial.

## TABERNACLE AND TEMPLE WE.

THAT we are "an habitation of God through the Spirit," is made just as certain by the holy oracles as that God is our habitation. The two truths are complementary — we in Him and He in us — and each has its peculiar preciousness. For God to inhabit us means that He takes comfort and finds solace with His people, even as a man, after the wearisome toils or fierce conflicts of the day, turns his steps homeward with assurance of peace. It may well indicate, also, that God manifests Himself to His own as He does not unto the world. And it surely signifies His deep love for us. What will not a man do for his home? It is the centre of all he does; to provide for it he toils day and night; to defend it he willingly gives his life. So God, to feed His children and protect them, will lay His whole creation under tribute. The church is the centre of everything with Him. How great the privilege, how weighty the responsibility! The temple of God must be holy. If any man mar it, him will God mar. "If we love one another, God dwelleth in us." "I will dwell in them and walk in them," God says with reference to the separated. He in whom God walks may well carry himself erect.

## UNEQUAL RIGHTS.

IT is sometimes said that all men have equal rights. This could only be true if all men had equal capacities and abilities. Rights increase as the man increases. Magnitude has not the same rights as benignity, ignorance as intelligence. As character and moral excellence advance, so rights and liberties advance. They who are in so low a state of mind and soul that they cannot be made into citizens, cannot have the rights of citizens. If they are brutes, they have the rights of brutes; if barbarians, the rights of barbarians, and no other. A mole has not the rights of a bird. Some creatures are only fit to crawl. Others who can fly must not be hindered in their flying by the crawlers. A man's rights are evolved from, or measured by, the condition to which he has brought himself. Only when love permeates and controls his whole being has he perfect liberty and complete rights. Then he is a law to himself, and may disregard the metes and bounds which fence in those who are on some lower plane. Legal rights cannot in all respects be adjusted to this equitable basis, but, so far as practicable, they should be. Indeed, they inevitably will be.

## THE BENEDICTION OF BROTHERLINESS.

CHRISTIANITY introduced into the world two levers to lift up society, the one a spiritual and the other a social lever. The spiritual lever was the fatherhood of God, and the social lever the brotherhood of man. All the movements of the last nineteen centuries which elevated humanity found their inspiration and strength in these two sublime truths. The victories of the future will be conditioned by the emphasis laid upon them by the followers of Jesus Christ. A reform of the church back to the ideas and methods of the Master will throw out into commanding prominence the fatherhood of God and the brotherhood of man as the very centre and keystone of society. The brotherliness of Jesus Christ is the clamant need of our time. It holds the key to the problems which perplex the philosopher of today. The "mind of Christ" is the mind that is full of the most pitiful and tender love to every human being in every country under heaven. It breaks down the walls of spiritual pride, caste, and class feeling, and unites the children of the one Father in a brotherhood of sympathy and service so sacred and soothing as to be an abiding benediction amid the toils and worries of life.

Brotherhood is the distinctive property of Christianity. True it is that we are called upon to witness the strange spectacle of fraternity adopted as a watchword by advocates of atheism and revolution, but we must remember that such an anomaly is only the afterglow of Christian sentiment lingering on the icy summits of unbelief. However dim and distorted the light may be, it is but the reflection of the fire kindled by Him who taught His disciples to say "Our Father," and who proclaimed the magna charta of human fellowship in the words, "One is your Father,

and all ye are brethren." Very impressive is that reminiscence of George Eliot furnished by F. W. H. Myers, her friend and admirer. The two walked together among the trees of an Oxford College garden one evening in May, and talked about the deep things of life. "She, stirred somewhat beyond her wont, and taking as her text the three words which have been used so often as the inspiring trumpet calls of men — the words God, immortality, and duty — pronounced, with terrible earnestness, how inconceivable was the first, how unbelievable the second, and yet how peremptory and absolute the third." The famous teacher had a high purpose. In every line she wrote and in every word she spoke. Every one of her books might be read as a commentary on the apothegm of old Cælius: —

"If each for each be all he can,  
A very god is man to man."

Yet the gloom of pessimism darkened her outlook and infused a wailing hopelessness into her message, because she felt that somehow she lacked the dynamic able to realize her dreams. Only the brotherliness of the Christ who had become a shadow to her could give to the sons and daughters of sorrow the benediction she would bestow upon them. Apart from the power of the Cross helpful brotherhood is a myth and a dream.

The brotherliness of Christ has been preached from Christian pulpits for nineteen centuries, but for many generations it has been too much a thing of sentiment and too little a thing of practice. We need a revival of the apostolic usage when every church was a brotherhood and every Christian a brother to all in need or distress. Eusebius tells that when a Christian entered a foreign city his first inquiry was for the church or the brotherhood; and here he was received as a brother, and supplied with whatever could contribute to his spiritual or bodily refreshment. Mutual brotherly love was the distinctive mark of the early followers of Him who went about doing good. Nothing short of that can prove a benediction to the world of today. Deeds, not words, are sufficient to meet the needs of humanity. The foul and unnamable injustice that has long been the lot of the helpless and the weak in countries that complacently call themselves Christian, must be swept into oblivion by the mighty tide of Christlike compassion. The merciless political economy that makes self-interest the moving spirit of the world, must be struck dumb by the triumphant proclamation of the truth as it is in Jesus. Man must no longer be reckoned a commodity whose labor can be bought or sold according to the caprice of the market, but a brother with feelings to be considered and rights to be respected. The blessedness of emancipation from commercial and social fetters must not be relegated to a future state, but must be brought so near and made so real by the enjoyment of the privileges of the kingdom of God as to transform earth into that vestibule of heaven it was intended to be.

These are the reforms to which the activity of Christian brotherhood is keyed. The attainment may be delayed by selfishness and apathy, but come it must because the Lord reigneth, and all will yet be well with the children who find a benediction in the glimpses they get of the goal towards which the fatherhood of God and the brotherhood of man are carrying them.

## THREE CERTITUDES FOR THE PREACHER.

THE preacher is a specialist. He is called to be "a student of one book," as Wesley so tersely and solemnly affirmed. That book is the Bible. He is neither to find a message nor to invent one; it is contained in that one Book, and he is to forever study and conscientiously proclaim that. It would be well if he knew many books, but if he does not intelligently and comprehensively know his Bible, then he has no right to assume to be a preacher. The chief requisite, therefore, for the preacher, in order to attain measurable success in his calling, is to know his Bible.

Perhaps the most remarkable preacher in the world today is Rev. Dr. Alexander MacLaren, of Manchester, Eng. Among the many ministers to whom we listened ten years ago in Europe we pronounced him the greatest. That would be the verdict of the best judges of all denominations today. He is and has been a great preacher because he has known his Bible and because he has always preached exegetical sermons. The Bible has been the mine in which he has delved for his precious ores. Recently a

"complimentary breakfast" was extended to this distinguished minister in London, in celebration of the jubilee of his ministry. In reply to many commendatory words, he said: —

"I thank God that I was stuck down in a quiet, little, obscure place to begin my ministry. For that is what spoils half of you young fellows; you get pitched into prominent positions at once, and then fritter yourselves away in all manner of little engagements that you call duties, going to this tea-meeting, and that anniversary, and the other breakfast celebration, instead of stopping at home and reading your Bibles and getting near to God. I thank God for the early days of struggle and obscurity. I dare not speak about attainments. I may venture to speak about aims, especially because I think that I have a number of my younger brethren here this morning, and I would like to give a last dying speech and confession to them. I began my ministry, and, thank God, I have been able to keep to that as my aim — I say nothing about attainments — with the determination of concentrating all my available strength on the work, the proper work of the Christian ministry, the pulpit; and I believe that the secret of success for all our ministers lies very largely in the simple charm of concentrating their intellectual force on the one work of preaching. I have tried, and I am thankful to Dr. Angus for his words on that matter, to make my ministry a ministry of exposition of Scripture. I know that it has failed in many respects; but I will say that I have endeavored from the beginning to the end to make that a characteristic of my public work. And I have tried to preach Jesus Christ, and the Jesus Christ not of the Gospels only, but the Christ of the Gospels and the Epistles. He is the same. Dear young brethren, I believe that the one thing that the world wants is the redemption, the power of that Gospel on the individual soul; and that men know they want it. Dr. Johnson once said in his wise way, 'Nothing odd lasts,' and I believe that, too. 'Nothing odd lasts,' but Christ lasts, and man's sin lasts, and man's need lasts, and we have got to preach Christ and Him crucified, the Saviour of mankind. And I have tried to preach Christ as if I believed in Him, not as if I had hesitations and peradventures and limitations. And I have tried to preach Him as if I lived on Him; and that is the bottom of it all, that we shall ourselves feed on the truth that we proclaim to others. So if my words can reach any of my dear younger brethren this morning I do want to say: Concentrate yourselves on the work of your ministry, preach the Bible and its truth, preach Christ the Redeemer, preach Him with all your heart, lift up your voice, lift it up with strength, be not afraid. We know that the Son of God has come; and He has given us an understanding that we may know Him that is true, even in His Son Jesus Christ. Brethren, depend upon it that if these be the themes and that be the spirit of our ministry, whether they will hear, or whether they will forbear, they will know that there has been a prophet among them."

2. Knowing his Bible, the next essential is that the preacher know himself. This seems more difficult in many cases than for the preacher to know his Bible. At least there are many ministers who succeed well in knowing their Bibles, but who have never become thoroughly acquainted with themselves. There are preachers who manifest certain striking peculiarities and limitations, and who pass through life utterly unconscious of them. A single infirmity, perhaps, becomes prominent in all a pastor's services, but he goes on in blissful ignorance of the fact. Nearly all the ministers we have ever known confidently believed that they were good preachers. A large minority have preached to meagre congregations, but have never dreamed that the difficulty lay in themselves.

If such preachers only had the heroism to ask the trusted hearer and devoted friend to point out the infirmity, to reveal their real selves to them, and then to concentrate all the force they possess to overcome the besetting weakness, their ministry would be revolutionized in its results.

"O wad some power the gift gie us,  
To see ourselves as others see us!  
It wad frae monie a blunder free us,  
And foolish notion."

Socrates was never so wise as when he summed up all his practical philosophy into the apothegm: "Know thyself."

The theological school, if it do nothing else, should inexorably hold a revealing mirror before the young minister until he has become acquainted with his real self.

3. The minister must know his people. This fact is urgently essential. Many ministers who know their Bible and know themselves make a failure because they never become acquainted with their people. We do not mean that they are not faithful pastors in intent; we do not mean that they do not visit their people. We do mean that they have never touched real life in its centre, and that they do not possess the power of getting into the hearts of their parishioners.

We will illustrate: Some years ago in a

New Hampshire town a young man was settled over a large church. He was a devout man, a profound scholar, and fully furnished in all that the preparatory school, the university, and the theological seminary could do for him. But he had always been a recluse. He knew nothing of the real world in which he lived, nor of the real people with whom he had to do; nor did he succeed in learning while in the pastorate. He could not get to his people nor could they get to him. At last he said to the writer: "I am going out of the ministry and into my brother's store in yonder city, there to study people on the common plane of life until I know them and they can come close to me." That faithful, conscientious man came to a knowledge of himself, and determined heroically to conquer his infirmity. He did it. For a year he became a humble employee, mingling freely and familiarly with his fellow clerks and with the people whom he met until he lost his artificialism and professionalism and came into heart-beat with the multitude. Then he returned to the pastorate, and for many years has been one of the most successful ministers of our acquaintance.

How often is the plaintive utterance heard: "My minister does not understand me, and he never will; he does not know how to do it." A great art indeed is it to learn to put oneself in another's place. In every congregation there are hearts made heavier because of the never-failing conviction that their pastor, however conscientious, faithful and laborious, does not possess the ability to sound human life and minister sympathetically unto it.

How shall this limitation be overcome? Study real life more closely. Get nearer to all classes of people. Touch the lives of men, women and children in their hours of toil and sorrow, recreation and joy. Cultivate the art of listening to others, and wisely invite them to tell their story. They are waiting to unburden their heart-ache and trouble into some sympathizing ear. Jesus knew what was in the hearts of men, not so much by the exercise of divine presence as by that peculiar expression of human sympathy which invited the confidences of the "common people."

These are the three certitudes which will make every minister a success — to know his Bible, to know himself, and to know his people. We are not looking for the orator, the rhetorician, or the profound scholar. A minister may be all that and still be a phenomenal failure. Moody is the best illustration at hand of the truths we are trying to impress. He knows his Bible, he knows himself, he knows life, and can knock successfully at the door of every heart. We have heard him violate the laws of correct speech; we have listened to him when there was a striking lack of consecutiveness in his thought; but we never heard him speak when he did not carry, with irresistible force, the message which he had gotten out of the Bible to the hearts of his listeners.

## Personals.

— Hon. Alfred S. Roe, of Worcester, has an article in the *Golden Rule* for September 10 on "The Young Man in Politics."

— Rev. Dr. H. A. Delano, pastor of Belden Avenue Baptist Church, Chicago, and a well-known prohibition advocate, died Sept. 11.

— The *Northwestern* says: "The five sons and daughters of the late Henry Bannister, D. D., held a family reunion at Evanston, Ill., last week."

— Rev. Dr. Asbury Lowrey has become editor of a department in the *Illustrated Christian World*, *Divine Life*, which he ably edited for some years; was discontinued with the August number.

— The *Baltimore Methodist* of last week says: "Rev. T. P. Frost, pastor of First Church, has returned from his vacation largely spent in Vermont, and filled his pulpit twice on Sabbath. Large congregations were present."

— Rev. Dr. D. H. Moore, editor of the *Western Christian Advocate*, will receive a hearty welcome from the Methodism of this city as he comes to deliver the Matriculation Day address at the School of Theology, Boston University, Oct. 7.

— We were happy to welcome to our office last week, and to this city for a brief visit, President L. M. Dutton, of Claflin University, Orangeburg, S. C. The work which Dr. Dutton has done and is doing in connection with that institution is of inestimable importance.

— We are pained to read the following in the *Northern Christian Advocate*: "Rev. J. W. Webb, D. D., pastor of the University Avenue Methodist Episcopal Church, Syracuse, and his family have been severely bereft by the sudden death of his oldest daughter, Grace, which took place on Monday morning, Sept. 14. She had been ill but a few days, and her condition was not regarded as serious until Sunday morning."



—Rev. Dr. J. W. Waugh has been elected a vice-president of the International Missionary Union.

—A banquet in honor of Dr. J. W. M. Bowen, of Hammon School of Theology, was given by the Sumner Club of Chicago, on Sept. 3.

—During his recent sojourn in Africa, Rev. Mark Guy Pearse collected about \$6,000 for his well-known mission in the west end of London.

—Senator Voorhees is reported as seriously ill at his home in Terre Haute, Indiana. Only most intimate friends are admitted to the sick-room.

—Rev. G. H. Hardy, Conference historian for New Hampshire Conference, has moved to Ashburnham for the benefit of the school privileges there for the children of his family. He is available for supply and revival work.

—Dr. Thomas C. Warner, during whose pastorate the elegant church in Knoxville, Tenn., was erected, after a successful five years' term in that city, begins his pastorate at Bethany Church, Baltimore, Md., with most encouraging omens.

—Miss Mary Lillian Webster, only daughter of Rev. and Mrs. Henry Webster, of Swanton, Vt., was married, Sept. 9, to Elmer Killworth Brown. The ceremony took place at the parsonage amid a large circle of friends, the father officiating. The presents were many and valuable.

—The *Chattanooga Daily Times* of Sept. 7 contains the sermon preached by Rev. S. T. Westhafer, of the First Church in that city, on the preceding Sunday, from Luke 10: 7: "For the laborer is worthy of his hire," it being an elaborate discussion of the labor problem.

—Rev. Wilbur T. Hale, pastor of the Methodist Episcopal churches in Leyden and East Colrain, was married to Miss Adella E. Smith, of South Worthington, Sept. 16, by Rev. Dr. E. R. Thorndike, assisted by Rev. F. J. Hale, brother of the groom, and pastor at Holyoke Highlands.

—Rev. T. A. Dorion, of Manchester, N. H., is in receipt of an order from France for copies of the French history of the "Lives of the Popes" and other of his writings, for free distribution in the department of Dordogne, where the French Methodist Church of France has started mission work.

—Rev. Charles T. Erickson, recently appointed to the important charge of the English-speaking church, and superintendent of missions and schools, at Rangoon, Burma, expects to sail about Oct. 15, but may be addressed until Oct. 1 at Akron, N. Y., and after that date at the Mission Rooms, 150 Fifth Avenue, New York.

—Our Chicago contemporary observes:—"Mr. Louis J. Magee, son of J. P. Magee, so long manager of the Boston Methodist Book Room, and himself a very successful manager in electrical improvements in Europe, finds time and inspiration for poetry in the pauses of labor. His 'Songs After Work,' written in the quiet of his beautiful home in Berlin, shows how needless it is for a business man to make his life prosaic, instead of one grand, sweet song."

—Bishop Mallalieu is in the South. He presided last week at the North Carolina Conference, which assembled at Charlotte, N. C. His other Conferences succeed in the following order: Sept. 24, Blue Ridge, Bethel, N. C.; Sept. 30, Holston, Newport, Tenn.; Oct. 8, East Tennessee, Cleveland, Tenn.; Oct. 15, Central Tennessee, Huntington, Tenn.; Oct. 22, Tennessee, Memphis, Tenn.

—Editor Moore of the *Western*, who has just revisited Denver, Col., and called upon ex-Gov. Evans, says in the last issue of his paper: "It was a source of regret to find the venerable ex-Governor Evans in great bodily weakness. His romantic and remarkable course is, we fear, well nigh run. He has left an indelible impression upon the Methodism of three States and upon its general councils."

—The *Christian Guardian* of Toronto says: "Rev. Hugh Johnston, D. D., of Washington, preached on Sunday, 6th inst., in the Metropolitan Church, Toronto, to the great delight of hundreds of old friends." And also: "Mr. W. J. Withrow, son of Rev. Dr. Withrow, and Miss Edith M. Burns, only daughter of the late George Burns, Esq., were united in matrimony in the Metropolitan Church, Toronto, Sept. 7. The father of the bridegroom tied the nuptial knot."

—Bishop Foster is at his home in Roxbury, having returned from Cottage City where he has enjoyed the summer. He is in comfortable health, and will devote his strength to the completion of volumes already begun. We trust the church will leave him free to accomplish this most important work, and not press him with invitations to special service. He has richly earned the right to the rest and relief which the General Conference, as the authoritative voice of the church, granted him.

—Judge Robert Field Crowell died at Westboro, at the residence of his sister, on Wednesday, Sept. 16, at 66 years of age. He was the son of Rev. Joshua Crowell, of the older generation of members of the New England Conference, and a younger brother of Dr. Loranus Crowell. He graduated at Wesleyan University in 1857. He settled and practiced law in St. Paul, Minn., where he was judge of probate for several years. During the last few years his residence has been in Washington, D. C., where he was for some time one of the auditors of the Treasury Department. Judge Crowell was a man of unimpeachable integrity and a high sense of honor. He won the universal respect of those who knew him. He was a member of the Methodist Episcopal Church, and a steadfast Christian.

—Mrs. Sarah Murray, the mother of Mrs. Joseph H. Mansfield, passed to her reward on Sept. 12. She had suffered for nearly two years from a stroke of paralysis, with a complication of other diseases. She was a great sufferer, but bore all her sufferings with patience and resignation. She had been a member of the Methodist Church for more than fifty years. For the past fourteen years she had made her home with Mrs. Mansfield, who will receive the tender and prayerful sympathy of her many friends in this hour of her bereavement.

—We read with much interest and profit the address delivered by Bishop Hendrix entitled, "After Fifty Years," in the last *Methodist Review* of the Church South. It is the historical address delivered at the jubilee of the organization of the Methodist Episcopal Church, South, celebrated in Louisville, Ky., May 1, 1896. The Bishop presents a comprehensive and critical review of the history of the church which led up to the "Plan of Separation." The spirit which the Bishop manifests in discussing a subject so delicate is characteristically fraternal and inspiring. We are very glad, therefore, to receive a copy of the address in pamphlet form.

—The daily paper of Monday brings the sad intelligence that Rev. Louise S. Baker, of Nantucket, died at Blauconet on Saturday. For many years Miss Baker was the beloved pastor of the Congregational Church in Nantucket, and was prominently identified with the W. C. T. U. movement. An invalid for the past two years, she had been steadily improving of late, and employed much of her enforced leisure in writing for the press, as the frequent contributions in verse and prose from her pen for the columns of the *HERALD* will testify. A rarely gifted spirit, intellectual, sympathetic, wholly womanly, has been called to higher service, leaving a wide circle of friends to mourn her departure.

—Rev. O. S. Danforth, pastor of Garden St. Church, Lawrence, died at Clifton Springs last week from Bright's disease. He leaves a wife and two children, a mother, who resides in Manchester, N. H., and four brothers. Two of the latter, William and Charles Danforth, reside in Manchester; another, Rev. A. L. Danforth, belongs to the New York Conference; and Rev. L. R. Danforth is stationed at Lancaster, N. H. Mr. Danforth was born at Fort Covington, N. Y., April 9, 1858, and joined the New Hampshire Conference in 1884. Appointed to Garden St. Church in 1896, he immediately entered upon his work with characteristic zeal and earnestness. His pastorate has been a remarkable success, though he has had several seasons of being ill. This church has been served by many good men in its history, but it is only just to say that no man achieved more in his pastorate than the deceased. For the stricken family we bespeak tender and prayerful sympathy.

—The last mail from India brings the news of the death of Rev. Zahur-ul-Haq, the first native presiding elder of the Methodist Episcopal Church in India. He was among the first converts of the mission, and his first work dates back to the time of Dr. Butler. He was received into Conference at the first session of that body, Bishop Thomson presiding. Though a man of education and culture, and possessing great influence among educated people, yet from the very beginning he counted all this as nothing, and has all his life been a leader in the work among the poor and outcast people, thousands of whom have been converted and elevated under his labors. He was a very efficient presiding elder for about twenty years. A missionary closely associated with him writes: "If ever a man was ready for heaven that man was Bro. Haqq." As he neared his end he said: "Perhaps God will have some work for me to do for poor Christians on the other side." Mr. Haqq has three sons in the North India work as ministers who will carry forward his work.

### Brieflets.

For description of our "Great Bible Offer" to old as well as new subscribers, see Publisher's announcement on the 16th page.

The School of Liberal Arts of Boston University opened last week with an unusually large and promising entering class.

In connection with the dedicatory services of St. Mark's Church, Brookline, Bishop Foster has consented to preach Sunday morning, Oct. 18, and Dr. W. N. Brodbeck the same evening.

New subscribers to *ZION'S HERALD* may now secure the paper until January 1, 1896, for one year's subscription.

The first reading of the bill introduced into the New Zealand Legislature to provide for the transfer of property in accordance with the new conditions brought about by the union of Free Methodists and Bible Christians with the Wesleyan Methodists, has been carried.

The *Kansas Christian Advocate* of Topeka, Kansas, has been discontinued. This is another case where death took place for the lack of proper financial nourishment. And yet notices will go right along, notwithstanding all these cases of premature decease among Methodist newspaper experiments, and launch other journals.

It is said that on the very spot at Peoria, Illinois, where Col. Ingeroll prepared much of his abuse against the Christian religion, there now

stands a Young Men's Christian Association building. And it is also stated that the very hall in which Charles Bradlaugh, the noted English atheist, held forth for so many years in London, is now used as a Salvation Army barracks.

On the 4th page we publish the excellent Opening Day Address delivered at the School of Theology by Prof. H. C. Sheldon.

President Eliot, in a characteristically thought-provoking contribution in the *Atlantic Monthly* for October upon "Five American Contributions to Civilization," from which we should be glad to quote more at length, says: "The real leaders of American thought in this century have been preachers, teachers, jurists, seers and poets."

The *Presbyterian* is characteristically wise and practical in saying:—

"Not less doing, but more thinking, would be a grand thing for our churches. The noise and bustle of work are generally heard, but meditation upon Bible truth is little emphasized and rarely witnessed. The reflective side of our Christianity is as important as the active. When both are manifest in their true proportion and relation, the best results of Christian life are realized."

The Annual State Convention of the Massachusetts Sunday-school Association will be held in the First Congregational Church, Northampton, Tuesday, Wednesday and Thursday, October 6, 7 and 8.

To some of our readers who are so profoundly devoted to the colored man we commend the following frank words from Booker T. Washington: "It is often easier to send a few pennies to help the poor black boy in Africa than it is to show the Christlike spirit to the little black boy just around the corner of the street."

A representative layman from Taunton writes under date of Sept. 15:—

"As a layman who desires to do some thinking for himself, I want to thank you for your sensible and practical comments in the *HERALD* on what Bishop Vincent said to the Conference at Colorado, and also on 'An Urgent Protest' from a correspondent. If the ministers only knew how many and how often people go away from the preaching service hungry and discouraged, they would, it seems to me, put more time and thought into their sermons. In these days of extensive reading and thinking among so-called 'common people,' the minister is very much mistaken if he thinks it makes no difference whether he prepares himself for Sunday or not. It does make a difference, and the majority of every congregation can tell before a dozen sentences have been uttered by the preacher whether they are to have a hap-hazard, hodge-podge, rambling talk, or a well-prepared sermon. Your endeavors to persuade the pastors to give us thirty minutes of good solid Gospel food once a week, will be appreciated by all."

"That other matter of sloppy, gushing laudation of any man, in his presence, should be condemned and frowned upon by all who have the opportunity. I was present on the occasion referred to by your correspondent, and I felt about as he did."

Worldliness is but another name for shortsightedness. If the man without foresight is rightly condemned to failure in the things of this life, by the same law shall be an everlasting loser who neglects to make due provision for the life to come. He who will not subordinate the present to the unseen excellence of that great future, is of necessity adjudged unfit to enter on its eternal enjoyments. He shall be, and he is, a pauper in the spiritual world.

We are of the opinion that the handshaking business is greatly overdone in many churches. For a minister to place himself at the close of a service where he invites any one who may desire so to do to speak with him and take him by the hand is eminently proper; but for a minister to block egress and compel every person present to shake hands with him, is in decidedly bad taste and a violation of private preferences. Recently we chanced to attend a Baptist church where we listened to a most thoughtful and searching sermon out of the Word; but when the service closed, we found each of the doors of the audience-room blocked by ushers who insisted not only in forcing the worshippers to shake hands with them, but to listen to some conventional salutation or comment. The writer, wholly absorbed in the sermon which he had heard, and wishing to be left alone with his thoughts, was rudely stopped and compelled to take the proffered hand and to listen to these words of formal interrogation, in the presence of many people: "What ails you that you look so sad? What do you look down for? The minister has just told you to look up." Doubtless this man, to whom we made no reply, meant well, but he would do much better if he would learn not to intrude himself in this manner upon strangers, invading personal privacy and disturbing holy meditations which have been evoked in the sacred hour of worship.

### Methodist View of Baptism.

OUR Episcopal contemporary in this city, *The Church*, thinks the position of the Methodists on the subject of baptism dubious and uncertain. A subject relegated to a footnote could not be regarded as very important! The doctrine of our church on the subject was not contained in the excised footnote, but in the 16th Article of Religion. As one of the sacraments ordained by Christ, baptism is not only a badge or token of Christian profession, but also a sign of grace and of God's good-will towards us. But we quote the article in full

which contains our doctrine of baptism. It is as follows: "Baptism is not only a sign of profession and mark of difference, whereby Christians are distinguished from others that are not baptised, but is also a sign of regeneration or the new birth. The baptism of young children is to be retained in the church."

About this article there is nothing dubious or of doubtful propriety. The article was prepared by John Wesley, the founder of Methodism, and a man of clear perception as to what had vital connection with the system of truth and grace in the Gospel of Jesus Christ. The language was taken from the 27th Article of the Church of England. He did not copy the whole article because, in the original, error was mixed with truth. He endeavored to winnow out the chaff and to secure the full grains of wheat. We think the statement in the new article preferable to the one in the Prayer Book. We will here recite the original article, with the parts omitted by Wesley placed in brackets. It runs as follows: "Baptism is not only a sign of profession and mark of difference whereby Christians are distinguished from others that are not baptised, but it is also a sign of regeneration or the new birth [whereby, as by an instrument, they that receive baptism rightly are grafted into the church; the promises of the forgiveness of sin and of our adoption to be the sons of God by the Holy Ghost, are visibly signed and sealed; faith is confirmed and grace increased by virtue of prayer unto God]. The baptism of young children is [in any wise] to be retained in the church [as most agreeable with the institution of Christ]."

The article of the Church of England retains the old popish leaves of baptismal regeneration, which was purged out by the evangelic temper and careful discrimination of Wesley, who believed baptism to be a sign of an inward work of grace in the heart, but not an "instrument" by which we are grafted into the church, regenerated and adopted. The Methodists believe men are regenerated through personal faith by the Holy Ghost, and that baptism is an outward sign of this inward work. The English Church begins outside and brings salvation to the soul through the sacraments; Wesley reversed the order, teaching that salvation begins by the operations of the Holy Spirit in the soul, and making baptism the outward indication of this inward work. By this it will be seen by our worthy contemporary how excellent a doctrine of baptism the Methodist Episcopal Church holds after dropping the foot-note. We do not, as the editor of *The Church* seems to think, allow our people to be re-baptized at will. The foot-note had no reference to adult baptisms. It referred to those who had been baptized in infancy. For the most part such baptism is accepted by those who come to adult age; but here and there we find individuals who are not satisfied with the baptism to which their parents brought them; they do not accept it as baptism at all; they wish to be baptized on their own profession of faith. Dr. Hibbard, who introduced the foot-note, regarded this personal consecration as re-baptism, whereas such candidates do not consider the act of their parents, as for them, any baptism. Such persons do not ask to be re-baptized, but simply to be baptized by their own choice.

Now, we think our worthy brother will concede that the Methodists teach the true Scriptural doctrine concerning baptism, removed at once from rationalistic doubt and Romish superstition.

### "Every Preacher to Preach at His Best."

WE are happy to present to our readers the following very timely communication from Rev. G. F. Eaton, D. D., presiding elder of North District, New England Conference:—

"Allow me to express my hearty approval of your recent strongly put editorial, based upon Bishop Vincent's address to the Colorado Conference. You did not state the case too strongly. More might have justly been said, for our need of preachers as well as pastors has never been greater. Is it true that the New England Conferences are weaker in the pulpit than they were twenty-five years ago? In no other particular, surely, are they weaker. Where will you find a like body of men who will represent more largely the culture of our best schools, who are more thoroughly in touch with the active life of today? Why should these men fall just where they should be at their best? It may be that changed conditions, new and various methods of work, special demands that absorb time, thought and strength, have something to do with this question. And suppose that a man is popular and useful on account of his thorough touch with young people's societies and the social life of his church, is he not disposed to credit his success to his pulpit ability rather than to his social and administrative power?"

"Why not scrutinize more carefully admission to Conference membership. A strong committee, meeting before Conference, could easily satisfy itself as to the fitness of all candidates for admission, and thus the most promising only would receive their endorsement. Why not respectfully ask our presiding Bishops to transfer into the Conference only those recommended by the presiding elders and this committee?"

"But whatever may be our solicitude when we contrast the past with the present, or compare ourselves with others, I do not think it is quite true that 'we are no longer developing preachers.' The New England Conference has a corps of strong, eloquent preachers in the maturity of their years, and the future is not utterly lacking in promise. Ten years from now, and less, we shall hope to see a body of young men in our ranks who will vie with the best of the fathers in pulpit power and pastoral service. But the call is imperative upon every preacher to preach at his best. There should be no reserve power, no ability or talent unused. Faithful and exhaustive study, a Christly purpose to do the best possible as one stands before his people, is the least that can be done. Let us have preaching in demonstration of the Spirit and in power."



## The Sunday School.

## FOURTH QUARTER. LESSON I.

Sunday, October 4.

1 Kings 1: 28-39.

(Read chapter 1.)

Rev. W. O. Holway, D. D., U. S. N.

## SOLOMON ANOINTED KING.

## I. Preliminary.

1. Golden Text: *Keep the charge of the Lord thy God, to walk in his ways.*—1 Kings 2: 3.

2. Date: B. C. 1015.

3. Place: Jerusalem.

4. The Books of the Kings: These originally formed, with the two Books of Samuel, one continued narrative—the work of one compiler. The division into books was made by the Septuagint translators, probably for facility of reference. The author's, or compiler's, name is unknown. A Jewish tradition ascribes the work to Jephthah. The probable date of the completion of the work is B. C. 550.

5. Home Readings: Monday—1 Kings 1: 15-27. Tuesday—1 Kings 1: 28-39. Wednesday—1 Kings 1: 41-48. Thursday—Psalm 72. Friday—1 Chron. 29: 30-36. Saturday—Isa. 9: 1-7. Sunday—Dan. 7: 1-14.

## II. Introductory.

A critical moment had arrived in the history of the Jewish nation. Adonijah, the eldest surviving son of David, had plotted to wrest from Solomon the succession. Like Absalom, his half-brother, this new pretender possessed a good share of personal beauty, and was vain and ambitious. Like Absalom, also, he had never been disciplined in his youth, and was utterly unfit for the office he craved. But everything seemed to favor his project. Solomon, his rival, was a mere youth, brought up in comparative seclusion, whereas Adonijah was a man of nearly twice his age, and well known to the people, upon whom he loved to make the impression of regal dignity by the number of his chariots and outriders. Then, too, the king's extreme old age and helplessness prevented any danger of active personal opposition on his part. Moreover, Adonijah had succeeded in winning to his cause a strong support. The high priest Abiathar sided with him; so did Joab, the captain of the host; and all the king's sons, Solomon, of course, excepted. The conspiracy was a formidable one. The opposition was practically narrowed down to Zadok the high priest, the prophet Nathan, and Benaiah, the captain of the king's body-guard; and these comprised too feeble a minority to excite fear. "The pear was ripe," Adonijah summoned his followers to a splendid sacrificial banquet at Enrogel, and there, in the midst of the feasting, he was proclaimed king by the usual formula.

The watchful Nathan heard of the plot. He went at once to Bathsheba, told her of the peril which hung over her and her son, and sent her in to the king with the tidings. At the right moment Nathan himself entered the palace; and when Bathsheba had retired, he waited upon the king and so skillfully exposed the machinations of Adonijah, that David realized the danger and instantly determined upon the right way of meeting it. First calling for Bathsheba, he dispelled her fears by swearing to her that Solomon should reign that very day. Then the faithful trio were summoned—Zadok, Nathan and Benaiah—and directed to put Solomon upon the royal mule, take the king's body-guard, and proceed to Gihon; there Zadok was to anoint and salute Solomon as king; and then the procession was to return to the palace, where the new king was to occupy the throne as a sign that he reigned in accordance with his father's official sanction. This prompt action settled the question. Adonijah's friends, on learning of it, fell away from him, and he himself fled to the sanctuary for safety from Solomon's anger. Here, however, he received the assurance that his offence would be overlooked, and he returned to his own house.

## III. Expository.

28, 29. David answered—Nathan, who had artfully narrated the entire conspiracy of Abiathar, enumerated his adherents, mentioned that neither Solomon nor himself had been invited by Abiathar to Enrogel, and had then asked David, "Is this thing done by my lord?" David did not answer Nathan directly, however. Call me Bathsheba.—She had been with the king and told him of the danger, but had retired when Nathan entered. David had made up his mind quickly just what to do. Evidently in his old age he had not lost his mental vigor. He first relieves the natural fears which Bathsheba must have entertained. Both she and Solomon were in danger of their lives if Adonijah succeeded. "We have but to call to mind the fate of Prince Arthur under his uncle King John; of the two little princes in the Tower under Richard III.; of the Duc d'Enghien under the first Napoleon, and of innumerable younger brothers of Eastern potentates, sacrificed to the jealousy and fear of their relatives, to understand what a dark day had dawned for Solomon and for Bathsheba." The king swears—by the customary oath: "As Jehovah liveth," or "by the life of Jehovah." That (R. V., "who") hath redeemed my soul out of all distress (R. V., "adversity").—Few men's experiences had been crowded with such signal deliverances as David's, and few remembered and acknowledged the goodness of the Deliverer as did he.

Many had been David's deliverances from danger, but there, as he re-affirms this oath before that woman with whom, and for whose sake, he had perpetrated the darkest sin of his life, we should understand a special allusion to the bitter soul-agonies which resulted from those crimes; for it was at the time of his redemption and deliverance from those agonies that Jehovah had foretold to him the birth and destiny of Solomon (1 Sam. 16: 1, 7).

30, 31. Even (R. V., "verily") as I swear unto thee, etc.—Biblical history preserves no other record of this oath. In 1 Chron. 22: 9 we learn that God had foretold to David the birth, name and destiny of Solomon. Quite likely David had told Bathsheba of this revelation, and confirmed it with an oath. So will I do this day.—David rightly judged that by an immediate and authoritative proclamation of Solomon as his successor, he could nip Adonijah's treason in the bud. Delay, by allowing the ferment to spread, would have cost Solomon the throne, or at least have inaugurated an intestine conflict. Bathsheba bowed.... live forever.—Both obsequious and the words belonged to the etiquette of the Jewish court, and have been in vogue in Eastern courts ever since.

David did not deprive Adonijah of what rightly belonged to him; he only did not bestow upon him what he craved in his foolish arrogance and ambition to the detriment of the kingdom. It would have been the greatest misfortune to Israel had he ascended the throne (Lange).

32-34. Call me Zadok, Nathan, Benaiah—the priest, the prophet, the soldier. "This combination would show the people that the proceedings had the king's sanction" (Cook). Take with you the servants of your lord—the king's body-guard, composed of Cherethites and Pelethites. "So the French kings had Swiss guards; the Valais today is guarded by Swiss soldiers, and the sultans have the Janissaries" (Peloubet). Cause Solomon to ride upon mine own mule—a clear evidence to the people that David's will was being obeyed, since to ride upon the royal mule without permission exposed the offender to death. Bring him to Gihon—in the Tyropoeon valley, between Moriah and Zion, according to Rawlinson; at Enrogel, within a hundred yards of the place where Adonijah was feasting his friends, according to Conder; in Gibeon, according to Thoenius; "a spring on the west of the city" (Geikie). Let Zadok and Nathan anoint him king.—Benaiah was to be present as commander of the forces, and as such would have no part in the strictly religious ceremony of the inauguration. The anointing was to be done with the sacred oil from the tabernacle at Gibeon. Blow ye with the trumpet.—These blasts, with the attendant proclamation, consummated the ceremony.

Inauguration into each of the three offices, typical of the Messiah, or Anointed One, was by anointing with oil. Divine appointment had instituted the rite in connection with the kingly office, first in the case of Saul (1 Sam. 9: 15; 10: 1) and then in that of David (1 Sam. 16: 1-13), who was anointed three several times. It is doubted whether the rite continued to be used in the kingdoms of Israel and Judah in ordinary cases, or only when the succession was in dispute or irregular (Rawlinson).

35. Come up after him—in his train, giving him the precedence. Sit in my throne—which David now practically abdicates in his favor. He shall be king.—David resigns the exclusive royal prerogatives. Solomon was co-regent with David for about six months. I have appointed him—which he was empowered to do as the theocratic king. Over Israel and over Judah.—David had been crowned king of each. During his reign and Solomon's the two parts of the kingdom continued united, but under Solomon's successors they fell apart.

Solomon's reign is to be regarded as a continuation of the reign of David, his father. David's reign did not end with David's life, but it flowed on in the life of Solomon, his son, for which it was a preparation. Thus the union of David and Solomon, as forming by their

conjunction a typical representation of Christ, the king of the spiritual Zion, as a conqueror like David, and yet as the prince of peace like Solomon, is made more manifest (Terry).

36, 37. Benaiah—the son of the priest Jehoiada, afterwards the general-in-chief of Solomon's army. Answered.—The soldier's words went right to the mark. Amen—may it be so! The Lord... say so too.—May He confirm the king's decision. Make his throne greater.—"Every wise father is glad to see his son do better than he himself has done" (Peloubet). The prayer was fulfilled (1 Kings 3: 11, 12).

There is a story, which I suppose to be true, but if not it is good enough to be true, that when the younger Professor Silliman of Yale was once lecturing in New York his father was in the audience. A gentleman sitting close behind him was so interested and aroused that he exclaimed in an audible whisper, "He beats the old gent." The father, turning around to the unknown man, replied, "He ought to; he stands on my shoulders" (Peloubet).

38, 39. Zadok took a horn of oil (R. V., "the horn of oil").—"The 'holy anointing oil' (Exod. 30: 25, 31) was evidently a part of the furniture of the tabernacle. Eleazar was charged with its preservation (Num. 4: 16), and the rabbins say it lasted till the captivity" (Hurlbut). All the people said, God save King Solomon.—The people stood by Solomon. Adonijah speedily found himself deserted, and fled to the sanctuary for refuge.

## IV. Inferential.

1. God has His own way of defeating the plots of those who conspire against His will.

2. In dealing with important subjects a good deal depends on "the art of putting things."

3. Many a transaction in the business of today owes its success to a "feast"—an invitation to dinner.

4. To be "left out" is sometimes the highest compliment that can be paid to honor and integrity.

5. The habit of prompt decision, once formed, will stand by us when "heart and flesh fail."

6. We must sometimes move quickly if we would "overcome evil with good."

7. It is quite a rare self-denial to resign important trusts when Providence indicates that the time has come for doing so.

## V. Illustrative.

1. In the old days when the Moors had rule over Spain there lived two princes, one of whom had usurped the kingdom that ought to have been his brother's. The latter, whose name was Yusuf, was shut up in prison, where he used to beguile his time by playing chess with his friendly jailer. One day a messenger arrived at the prison with orders that Yusuf should be put to death. The doomed prince was in the middle of a game of chess, and he quietly asked for permission to finish it before he died. Leave being granted, the game went on slowly, but at last "checkmate" was given, and the messenger demanded immediate execution. At that moment a second messenger, panting and excited, rushed in with the news that the usurper had suddenly breathed his last, and jailer and messenger fell at the feet of the man who but a moment before was doomed to die, and did him homage as their sovereign. A wonderful change—from the sword of the executioner to the throne of the land! Nor was the change that had befallen the usurper less striking—from the throne to the grave. Dark as was the lot of Yusuf at the beginning of this story, who would not prefer it to the lot of his brother? For who is there that does not believe in the saying, "All's well that ends well?" (Hurlbut.)

2. Alexander could conquer the legions of Persia, but he could not conquer his passions. Caesar triumphed in a hundred battles, but he fell a victim to the desire of being a king. Bonaparte vanquished nearly the whole of Europe, but he could not vanquish his own ambition. And in humbler life, nearer home, in our own every-day affairs, most of us are drawn aside from the path of duty and discretion because we do not resist some temptation or overcome some prejudice (Goodrich).

3. The return to Jerusalem was in keeping with this auspicious commencement. Vast crowds joined the procession with music, dancing, and loud rejoicings, which re-echoed over

the city walls to Ain Rogel, where Adonijah and his party were now ending their feast, before proceeding to hail their chief as king. The news of Solomon's coronation, of his having been seated "on the throne of the kingdom," and of the court having already accepted him and done homage to David for his choice, fell like a thunderbolt on the conspirators. In a few moments the hall was empty, and Adonijah had fled to the tabernacle to catch hold of the altar as a sanctuary from Solomon's anger. His fears, however, were groundless; for Solomon, with his instinctive wisdom, and perhaps with a feeling of kindly clemency towards a half-brother, sent to assure him that if he came and did homage, and henceforth acted more prudently, he would not be hurt (Geikie).

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Saturday, Sept. 26, 1896.

The number of Tickets will be limited and will be on sale at the Hoosac Tunnel Route Ticket Office, 58 Washington Street, also at the Union Station on Causeway St., Boston, on and after Wednesday, Sept. 23. Tickets will be good only for Continuous Passage, Boston to North Adams and return, going on a Special Express Passenger Train leaving the Union Station, Saturday, Sept. 26, at 11 A. M., arriving at North Adams at 12:45 P. M., and to return on a Special Express Passenger Train leaving North Adams the same day at 4:30 P. M., Hoosac Tunnel Station at 4:45 P. M., arriving at Boston at 8:15 P. M., or on a Regular Passenger Train Sunday or Monday, Sept. 27 or 28, 1896.  
NOTE.—The above special train will stop at Waltham in both directions. No tickets will be sold at Waltham; they must be secured in Boston.

Excursionists who return the same day will have time for a trip over the

## HOOSAC MOUNTAIN

Taking the train at Hoosac Tunnel Station at 4:45 P. M. A delightful trip is over the Hoosac Valley Electric Road to Adams. The Road runs from North Adams through the open fields of the Hoosac Tunnel for nearly six miles, giving an opportunity of viewing some of the finest scenery in Berkshire, including the HOOSAC MOUNTAIN, the TACONIC RANGE and OLD GREYLOCK.

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## WHAT IS MORALLY WRONG CAN NEVER BE POLITICALLY RIGHT.

### The Methodist Episcopal Church and Free Coinage.

IF we adopt the free coinage of silver, investments in securities will bring a much smaller return, estimated at about one-half of the present gold value. The free silver advocates approvingly note this fact, and claim it will only hurt bankers and rich men.

Let us examine its effect on the finances of our church, and, indirectly, on all members, rich and poor.

#### INVESTED FUNDS IN CHURCH PROPERTY.

Invested in Church Property,	\$108,384,000
"    "    Parsonages,	16,848,496
	\$125,232,496

In the shrinkage of values which will come if the Free Silver party is successful next November, the loss to the Methodist Episcopal Church in the church and parsonage investments would be over \$63,000,000 on the 53-cent dollar basis.

#### NET CAPITAL OF METHODIST BOOK CONCERN.

The total net capital of the Book Concern is,—	
Capital of the New York House,	\$3,015,840
"    "    Cincinnati House,	1,381,113
	\$4,396,953

There would be an estimated shrinkage of values in the capital of the Book Concern of \$1,698,476.

#### DEACONESS WORK — PROPERTY VALUE.

The property value invested in the branch known as the Deaconess Work is \$558,900, in which there would be an estimated shrinkage of \$279,400.

#### CONTRIBUTIONS TO MISSIONS, ETC.

According to the report in the Methodist Year Book of 1895, the contributions to Missions, Tract Society, Church Extension, Preachers' Aid Society, Woman's Home Missions, etc., were as follows:—

Missions, total,	\$1,174,864.38
Sunday School Union,	32,542.78
Tract Society,	30,864.14
Church Extension, permanent capital,	981,000.00
Freedmen's Aid and Southern Education Society, Receipts,	367,800.00
Board of Education, Receipts,	89,061.48
Woman's Foreign Missions, Receipts,	289,327.00
Woman's Home Missions, Receipts,	114,420.85
Homes for Aged,	62,684.68
Chartered Fund, for Support of Conference Chairmen,	80,000.00
Hospitals, over,	1,636,000.00
Children's Institutions, over,	637,000.00
Educational Institutions and Endowments,	14,644,835.00
	\$20,009,479.90

The foregoing statement may not be absolutely complete, but it is nearly so. It will thus be seen that as a church our endowments and contributions for missions, charity, education, etc., that are necessary to keep up the work, are over twenty million dollars, and the shrinkage of values under free coinage would be estimated over ten million dollars, while each communicant or member would be called upon to contribute yearly nearly \$20, where now the contribution will average about \$10 per head.

These endowments and contributions are very largely given by the rich, but are used for the benefit of the poor. The rich man does not go to the hospital—or if he does he pays for services—and he does not need the charitable home in old age, nor does he send his children to the orphanage.

It will thus be seen that the total shrinkage of values in the Methodist Episcopal Church under free coinage would probably amount to the remarkable sum of nearly \$76,000,000. This vast sum or difference which will be caused by free coinage must be made up, or the aged, the orphan, the sick, the destitute, the missions, and all charitable work to the extent it has been done, must stop. Can we make it up?

We all know this would be an impossibility, and we ought to all know that free coinage means disasters of the worst kind to our church finances, and will paralyze our missionary and other benevolent work.

### "Churches Affected by Silver—Their Extension Work Seriously Interfered With."

Secretary A. J. Kynett.

IN a heated political campaign all parties gather all sorts of arguments in support of their views. This is well for an "educational campaign," as intelligent people will be thereby assisted to right conclusions. This requires, however, that when anything unauthorized or false appears, it should be promptly challenged.

An article, under the above heading, drawing the churches in for partisan uses, has been going the rounds of the papers. We now find it quoted, with implied approval, in ZION'S HERALD of August 26, from the New York Sun of August 22. It is too long to quote, but we feel called upon to refer to certain passages in it. It says:—

"The Methodists have about \$1,000,000 which is used for Church Extension throughout the country, under the direction of Rev. Dr. A. J. Kynett, of Philadelphia. This money is loaned on mortgages on church edifices, throughout the country, at a low rate of interest. Much of this money is loaned in the West, and the struggling new churches have, through the hard times which have followed the agitation for free silver, in many instances, been unable to meet their mortgage obligations. The result has been that the work of Church Extension has been greatly hindered, and the mission fund will have to remain idle to tide the new churches

over this distressing period. The churchmen have not been at a loss to place the blame for this condition of things where it belongs, on the free-silver agitators. . . . Of course, the proposition to pay one-hundred-cent debts with fifty-three-cent dollars is a moral question which might well arouse the religious element of the nation in opposition." [The italics are ours.]

Similar statements are made as to the Church Edifice Fund of the Baptist Home Mission Society; also the Presbyterian Board of Missions. The impression sought to be made is that the free-silver agitators are, by these churchmen, held responsible for the embarrassed conditions referred to.

Those in charge of the other church funds can answer for themselves, or allow the statements to pass unchallenged. On questions of fact, as related to Methodist Church Extension, I speak officially. In matters of opinion, on which persons composing the management may differ, I speak only for myself.

On questions of fact I have to say that our treasurer's reports for years past indicate no great change in the condition of churches borrowing, until within the last four years, and, with the exception of that period, the difficulty alluded to has been of gradual growth. There is no greater acuteness of the trouble perceptible as a result of "free-silver agitation." The interest received on loans was greater in 1895 than in 1894, and the same is true of the amount of loans returned, and the present indications render it probable that the receipts of loans returned and of interest during 1896 will be about equal to those of 1895, and in excess of those of 1894. I find, in the facts shown by the treasurer's report, absolutely no justification for the statement that "the blame for this condition of things belongs with the free-silver agitators."

Now, as to questions of opinion, I speak solely for myself. The difficulty with our Methodist churches, including those indebted to us for loans, that has resulted in the serious embarrassment of Missionary, Church Extension, and other benevolent work, arises out of the great reduction that has taken place within the last twenty years in the value of farm lands and farm products, and the paralysis of manufacturing and mining industries throughout the country. Churches indebted to our Loan Fund are chiefly in farming, manufacturing and mining communities, and, of course, suffer in their ability to pay debts or make benevolent contributions. Whatever may have been the cause of this great reduction it has been coincident with the debase of silver and the establishment of a single gold standard. This general condition is, at the same time, the cause of our embarrassments, and of the free-silver agitation. It is an outrageous and cruel wrong to accuse directly, or by implication, the great body of the people thus embarrassed and seeking relief, with dishonesty, or with a disposition to repudiate any obligation, personal, corporate, or of the state or nation. To demand payment of old obligations in money of a new and higher standard of value is worse than Shylock, for it is not "so nominated in the bond." These debts are all payable in "coin" or in "lawful money of the United States," and the creditor has no right to demand payment in gold.

When, in 1893, we were constrained to borrow \$50,000 to lend to distressed churches, five out of six of the money-lending corporations to which we first applied wanted obligations payable in gold coin. We simply answered, "Gentlemen: lawful money of the United States is good enough for us, and ought to be for you. We will give no gold-coin obligations." Such we have never asked, and never will. "To coin money and regulate its value" is the constitutional right of the American people, by their vested in Congress, and should not be invaded by private contracts or otherwise.

On questions of policy, or the best possible relief from existing conditions, we think and let think. We make no partisan plea. Our plea is for charity, thoroughness, honesty and courage. Neither partisan clamor, nor abusive epithet, nor self-assumed and self-asserted honesty, soundness, or anything of the kind, should weigh a feather with intelligent and patriotic American citizens. The partisan slogan "sound money," "honest dollars," is a bald begging of the question and an offense to millions of men as honest as the sun ever shone on. The intensity of the factional and partisan spirit is truly a revelation of the magnitude of the issue and of the interests involved. Honest money must mediate impartially between debtor and creditor. The terms and history of the promise to pay must have due recognition. If the creditor, after the relation is established, acquires control of gold bullion, he has no right to ask that coinage be limited to gold. If the debtor acquires control of silver, he has no right to demand freer coinage of silver than existed when his debt was incurred. The law of immutable righteousness, therefore, requires that the Government, under which the relation of debtor and creditor exists, shall "coin money and regulate its value." Money so coined and regulated, whether gold or silver or both, is "sound" and "honest money," and neither debtor nor creditor can justly complain of a law which makes it legal tender for debts.

So far as the administration of our Church Extension work is concerned, we shall do our best, under the unavoidable difficulties, and will

give those indebted to our Loan Fund the best possible opportunity to meet their obligations. We will most gladly receive in full payment of principal and interest the so-called "fifty-three-cent dollars," or any other lawful money of the United States. — Christianity in Earnest.

### East Machias Camp-Meeting.

Never in the twenty-four years that this ground has been opened for a camp-meeting has there been more interest manifested in the place, larger crowds in attendance, or more immediate results secured, than at the meeting just closed. A writer in a local paper says: "The grounds at Jacksonville, East Machias, where the Methodist camp-meeting has been held for several years, have been so greatly improved that, with aid of man's good taste and industry, one feels that the spot has become consecrated ground. There are 125 cottages and camps, in addition to the numerous canvas tents, and fully one thousand persons find comfortable accommodations day and night. The weather was favorable all last week, and the attendance was the largest in the history of the grounds. A deep interest was shown not only in the sermons, but in the cottage and tent meetings as well." To all the above we can respond in a hearty "Amen."

The camp-meeting proper was preceded by an Epworth League convention of much interest and profit to all in attendance, and a "Summer School for Teachers." In a certain way these were stepping-stones to the camp-meeting. The school was the first ever held in that section of Maine, and was regarded by all in attendance as a great benefit to those who were either teachers or were looking forward expecting to teach. The League convention was the third held on these grounds, and in spirit and interest was not a whit behind the others.

The Sunday preceding the camp-meeting, all-day services were held, Rev. Chas. Rogers, of Harrington, preaching a powerful sermon in the morning, and Rev. John Tilling, of Eastport, an equally able one in the afternoon, while Presiding Elder Norton conducted what he was pleased to call "an old-time prayer-meeting" in the evening. For nearly an hour and a half the voices of song and prayer were all that could be heard on the ground; it was indeed a season of refreshing from the hand of the Lord. At the close of the afternoon service the presiding elder, assisted by the brethren who had preached, baptized three candidates at Gardner's Lake—one by sprinkling and two by immersion. There were five hundred persons who witnessed the service.

All these services seemed to be very fitting to lead up to the regular opening of camp-meeting on Monday evening, Aug. 31, at which time there was a goodly number present. The following named preachers preached able and instructive sermons during the week in the order named: Revs. B. W. Russell, F. W. Brooks, T. A. Hodgdon, A. J. Turner, Chas. Rogers, D. B. Dow, C. B. Allen, John Tilling, A. S. Ladd, T. S. Ross, G. R. Moody, T. J. Wright, and H. M. Moore. The singing was conducted by Rev. F. H. Jones, who ably assisted in altar work during the week. This is Mr. Jones' third year as leader of the singing on this ground, and all agreed that the singing was the best this year.

Besides the preaching services and altar work there were Bible readings by Rev. R. Butcliffe, in which there was a great deal of interest, and at which souls were saved and believers instructed and helped. In this line of work Mr. Butcliffe is a genius. The "children's hour," conducted by Mrs. John Tilling, proved to be very interesting and profitable for the young. A District Junior League of 45 members was formed. The meetings for mothers, and the young ladies' meetings, under the direction of Miss Fiel, of Waltham, Mass., were a great success, and we believe much good was done in these meetings. The cottage prayer-meetings were seasons of blessing and power. On Thursday morning the sacrament of the Lord's Supper was administered to 186 persons, and 106 took part in the love-feast. There were twenty Methodist preachers in attendance during the week and several visiting brethren of sister denominations, all of whom seemed anxious to make the meetings as great a success as possible.

For the last few years the presiding officer has been called upon to perform certain duties outside of the regular routine of the camp-meeting. This year there was a call to dedicate a cottage erected by the Good Templars of Pembroke. This order, having been prospered in the past along financial lines, considered it to be a good investment to build a cottage on the camp-ground; and so instead of putting the money in the bank where it would do no one in particular any good, they have built a cottage where many can go and both get and do good right along. The dedicatory exercises were impressive and interesting. Two ex-pastors of the M. E. Church of Pembroke, and the present pastor of the Baptist Church—all of whom have identified themselves with the temperance work of that place—were present, and took part in the exercises. Rev. A. S. Ladd gave the principal address, and the presiding elder offered the dedicatory prayer.

With good order, good interest in all the services, and large attendance through the week, the camp-meeting of '96 will long be remembered as one of the best ever held on these grounds.

H. W. N.

### League Convention, Bucksport District.

The Bucksport District (Eastern Division) Epworth League convention met at East Machias camp-ground, Friday and Saturday, Aug. 28 and 29. Rev. F. W. Brooks led the opening service, which was a prayer and praise-meeting. President H. D. Fenderson then took the chair, calling on Rev. A. B. Carter of the local church to deliver the address of welcome, to which the president responded. The League in their order were called, and reports read stating their condition spiritually and the growth made during the year. All are in good working order.

Saturday morning the session was opened with a love-feast led by Rev. H. W. Norton. The president then proceeded with the program, and the following essays were read: "The Rela-

tion of the League to Missionary Work," J. W. Ramsey; "The Spiritual Mission of the League," Miss Bernice Russell; "The League and Literature," Mrs. H. L. Bridges; "The League in its Relation to Good Citizenship," Mrs. F. W. Brooks; "What Does the League Stand For?" Miss Georgia Huson; "Mercy and Help—That the Poor of my People may Eat," Miss Olive Firie; "Entertainments—Helpful and Harmful," Mrs. Millie Gray; "How can the Epworth League Best Fulfill its Mission?" Miss Florence Bradford; "The Epworthian as a Bible Student," Marshal Bowles. These essays were excellent without an exception. A kind and profitable discussion followed each paper, which brought out some of the most important points more emphatically.

The evening session opened with a social service led by Rev. Charles Rogers, of Harrington, and at its close the president introduced Rev. T. J. Wright, of Machias, who delivered an address on "Progress—What It Is."

The following officers were duly elected for the ensuing year: President, Rev. J. Tilling, of Eastport; vice-presidents, Marshal Bowles, Mrs. E. Bryant, Maggie Lamson, Rev. H. M. Moore; secretary, Rev. A. B. Carter, East Machias; treasurer, G. H. Kenniston, Machias.

A. B. CARTER, Sec.

It is well to agitate for improved laws, but it is not well to forget that social conditions depend after all mainly on things which laws cannot reach. Poverty is the inevitable result of ignorance and vice, wastefulness, improvidence and self-indulgence; most of it can be traced to these sources. Laziness and drunkenness go to the bottom without remedy. The thinker goes to the top. It is the rule in spite of exceptions. It is easy to find fault with government or with capitalists. It is more to the point to face the inevitable facts of life and read the open secrets of success which are found in the careers of nearly all prosperous men. Let men learn to trust in God and do the right, and they will rise.

## SAVE YOUR CHILD.

Mark How Thin, Pale, Nervous and Puny the Little One Is.

How You Can Make It Well and Vigorous. Words of Wisdom by a Well-Known Physician.

A well-known physician writes a very interesting article in regard to what to give children, especially weak, nervous and run-down children, in order to make them strong, vigorous and well.

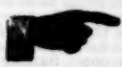
Mr. and Mrs. Thomas Hallows, says this writer, of Peckham St., Globe Village, Fall River, Mass., thank Dr. Greene's Nervura blood and nerve remedy for restoring the health and probably preserving the life of their little son, who, almost from infancy, was troubled with indigestion and nervous troubles. An attending physician, who was called, advised the parents to give the child such medicine as seemed best fitted to such a condition. Dr. Greene's Nervura blood and nerve remedy was recommended.

The taking of a few bottles of Dr. Greene's Nervura effected a cure, and the little one is healthy today, enjoying play with the other children. Mr. and Mrs. Hallows say they must give the credit of the cure to Dr. Greene's blood and nerve remedy.



EVERETT HALLOWS.

What a change! The sickly child transformed into a happy, hearty, robust little one; and by the use of Dr. Greene's Nervura, the great nerve and blood remedy. This medicine has proved a blessing to thousands of boys and girls throughout the world by giving them sound health and vigorous strength. Children who use it have less sickness, better health, better growth, and longer and more vigorous lives. It is purely vegetable and harmless, and parents should give it to every child who is not in perfect health. The discoverer of this wonderful remedy is the celebrated physician, Dr. Greene, of 34 Temple Place, Boston, Mass., who allows all who wish to consult him personally or by letter free of charge.



**CHURCH CARPETS**

AT MANU-FACTURERS' JOHN H. PRAY, SONS & Co., CARPETS AND UPHOLSTERY, BOSTON.



## The Conferences.

(Continued from Page 5.)

"Reading," and "Round About Greece." The latter was finely illustrated with stereopticon. These were all helpful and suggestive.

One of the candidates told the writer that the Institute had proved the best thing he had ever enjoyed. Many members of the Conference and several local preachers were present to share in its benefits. Laymen of both sexes also came in, and at its close declared their enjoyment and appreciation of the lectures and discussions with almost fawning praise.

In view of the marked success attending this first effort in this direction, the Conference examining board voted unanimously to co-operate with Rev. O. B. Baketel, superintendent of the Chautauque Association, in holding, another year, a Midsummer Biblical Institute, changing somewhat and possibly broadening the scope of this year's work. The board are greatly indebted to Mr. Baketel, for only in connection with his Chautauque work could the Institute have succeeded.

L. D. BRAGG, Registrar.

## Maine Conference.

### Augusta District.

East Livermore Camp-meeting commenced Monday evening, Sept. 7, and continued until Monday morning, the 14th. The weather was varied; some days were cool and some very warm. Thursday the rain confined us to the chapels. All other days the preaching was at the stand. Sermons direct and searching were preached by the following brethren: J. M. Woodbury, E. Gerry, L. I. Holway, S. E. Leach, C. A. Brooks, F. H. Billington, B. V. Davis, H. Hooper, G. D. Holmes, B. F. Fickett, M. E. King, J. M. Buffum, D. R. Ford, F. H. Welch, and C. W. Gallagher. Mrs. Beedy read a paper on temperance and one on a reform movement for women. We had very little help from off the district. On account of the lateness of the season, agricultural fairs in the vicinity, and other reasons, the attendance was smaller than usual, but the size of the meeting did not diminish the interest or profit to those in attendance. There has probably not been a meeting on these grounds for years in which the Divine Presence was more fully realized. Many Christians entered into a richer experience than ever before. A goodly number were converted and

reclaimed. On the last night the victory seemed to be complete. The Association voted to have the next camp-meeting commence Aug. 22.

**Strong.**—Sabbath, Aug. 30, 12 were baptized and received into the church. The work is prospering here on all lines.

A meeting of the District Epworth League was held at Wilton, Sept. 16. The attendance was small. H. D. Bryant, president of the District League, presided. The devotional services were participated in by a goodly number. There were four papers presented: Will Arms, on the "Department of Secretary and Finance;" Miss Emily Wiseman, on "The Pledge;" Miss Annie Pratt, on "Mercy and Help;" read by Miss Edna Descombe; Miss Sophie Lapham, on "League Correspondence," read by Miss Grace Chaney. The officers of the League for the coming year were elected. In the evening Rev. H. E. Frohock delivered an able address on "Our Nation."

The fall term at Kent's Hill is opening well, with a goodly number of students and a good religious interest. There are several changes in the faculty. Miss Gertrude Stone, who has for eight years filled most efficiently the normal department, has accepted a call to the normal school at Gorham, and has entered on her work there this week. Her place here is to be filled immediately.

I trust our pastors will enter upon the canvass for ZION'S HERALD immediately and press it vigorously. The richness of the paper, the help rendered to the support of our superannuated preachers by it, and the valuable Bible premium offered, render a neglect on our part a serious offense to the church and to the people.

### Lowiston District.

Empire Grove Camp-meeting.—This camp-meeting, held Aug. 12-23, proved a season of social interest and spiritual profit. Cottages were generally occupied several days before the camp-meeting began. Rev. H. E. Dunnack, pastor at Empire, preached a helpful discourse Sunday afternoon, August 2. Rev. F. C. Potter, of Berlin, N. H., occupied the pulpit Sunday, Aug. 9. The camp-meeting proper began with a reunion prayer-meeting Thursday evening, Aug. 13. The preaching for the entire session was of a high order of excellence. Speakers and texts were as follows: T. P. Baker, Gen. 4: 1; A. K. Bryant, 2 Thes. 5: 15-18; I. A. Bean, Matt. 9: 35; A. W. Waterhouse; G. F. Durgin, Matt. 25: 46; J. A. Corey, Num. 22: 7; G. F. Durgin; E. B. Stackpole, Rom. 8: 23; J. M. Buffum, 1 Cor. 2: 4; E. B. Stackpole, Rom. 26: 14; G. D. Holmes, 2 Sam. 10: 12; G. B. Hannaford, Psa. 84: 11; H. E. Dunnack; Robert Lawton, Rom. 8: 37; Alex. Hamilton; C. H. Stackpole, Matt. 16: 28; M. E. King, John 1: 12, 13; W. B. Eldridge, Psa. 130: 7, 17; D. E. Miller, Matt. 27: 35; M. K. Mabry, Matt. 7: 20; Alex. Hamilton, Acta 27: 25; Edwin Hitchcock, 1 Cor. 13: 13; W. F. Starbuck, Luke 4: 20; T. P. Baker, Jer. 29: 13; H. E. Dunnack, 2 Cor. 6: 16; Edwin Hitchcock, Isa. 28: 16; R. L. Greene, Gen. 45: 27; A. K. Bryant, Titus 2: 14. The sermons of Revs. Durgin, Hitchcock and Greene, members of the New England Conference, were greatly appreciated by ministers and laymen. Rev. I. A. Bean conducted an interesting children's service daily. Rev. H. E. Dunnack did excellent service as leader of the one o'clock meeting of the Epworth League, giving a series of helpful talks upon "God in Creation." The wants of the physical man were generously provided for by Mr. McCann, the caterer. The great majority of the people in attendance upon the meetings were Christians. These received instruction, helpful and spiritual uplift which must tell for good in the home work.

Rumford Centre is encouraged by the gift of \$1,000 left to the church by the will of Miss Juliette Kimball, recently deceased. The income of this legacy is to be used perpetually toward the support of the preacher. Encouraged by this gift, the pastor, Rev. W. H. Congdon, and his people are proceeding to repair the church edifice.

**Andover.**—Several persons have sought Christ recently. One member has been received in full from probation. The Congregational Church is without a pastor, hence our preacher has addressed larger congregations than usual.

**Turner.**—Extra meetings are in progress as we write. Rev. A. W. Waterhouse and the pastor, Rev. C. H. Young, working together.

**North Auburn.**—Congregations are good. A new organ has been purchased. Repairs upon the parsonage render it attractive and comfortable. Rev. C. H. Young is pastor here also.

**Norway.**—Right in the midst of hard times and political distractions our pious society and its indomitable leader are remodeling their church edifice at an estimated expense of \$1,000, nearly all of which is already subscribed.

**South Paris.**—Congregations are large and increasing. The pastor, Rev. I. A. Bean, and his wife are at present revisiting Mrs. Bean's former home in Connecticut.

## East Maine Conference.

### Rockland District.

**Debt-Paying Day.**—Returns show only nine charges as having taken a special collection. We know of several others. Let the pastors kindly forward to the missionary secretaries, 150 Fifth Ave., New York. A receipt will be sent, to be used with the Conference reports.

**Freedmen's Aid Collection.**—Let the pastors where Drs. Rees and Hammond were not able to go kindly give this needy cause special attention. If desired, Dr. Hammond's services may be secured after he canvasses the other districts. He has been much enjoyed.

**Church Extension.**—Many communities throughout the Conference have long suffered from the existence of so-called "Union" or "Free" churches. In most places it would be wise to put the property in the hands of a denomination. To some extent this is being done. Good results will follow such action. A golden opportunity awaits us to possess a good property and to have the "right of way" in a thrifty community. Full apportionment for Church Extension will enable us to do this. Forward to 1026 Arch St., Philadelphia, Pa.

W. W. O.

Denver, Colorado Springs, and Manitou, Colo., Salt Lake City, Garfield Beach, and Utah Hot Springs, Utah, Soda Springs, Halley, Shoshone Falls, and Boise City, Ida., are all splendid resorts for the tourist, and offer attractions not found in the East. The Union Pacific gives unequalled service to all these points.

## Vermont Conference.

### St. Albans District.

**South Hero.**—The Grand Isle Sunday school Association held its fifth annual convention, Aug. 23. State Superintendent J. B. Miller was present. Mr. and Mrs. Lord, of Burlington, rendered valuable service. There was good attendance, and increasing interest in Sunday-school work was evident. Officers elected were: President, J. Q. McGregor, of Alburgh; secretary, Mrs. H. G. Holcombe, of Isle La Motte; treasurer, Miss Cora L. Ferris, of Keeler's Bay; superintendent of Home Department, Miss Anna Gordon, of South Hero.

**St. Albans.**—The State convention of King's Daughters recently held their annual meeting here. Mrs. Margaret Bottomo gave a plain, illustrated, pointed, fervent, effectual address for the deepening and strengthening of the spiritual life.

**Swanton.**—Rev. and Mrs. H. Webster announce the marriage of their daughter, Mary Lillian, to Elmer E. Brown, Sept. 9.

**Franklin.**—Rev. Mr. Brown, an evangelist, is holding meetings afternoons and evenings. Rev. Mr. Munger, a former pastor, preached last Sabbath evening.

**Waterville.**—The church building is undergoing thorough repairs.

**Miltonboro.**—The annual Milton Sunday-school convention was held at this church. Rev. G. L. Story was elected president. There were two baptisms and an Epworth League meeting on Saturday.

**Montgomery.**—Rev. and Mrs. J. Q. Angell were called to Northfield on Wednesday by the illness of Mrs. Angell's mother, who died on Friday.

**St. Albans.**—Rev. G. W. H. Clark was able to be out last Sabbath and listen to a sermon from his son, Rev. Robert Clark, of the N. E. Southern Conference.

**Sheldon.**—Mrs. Lucy A. Chrystie, widow of Rev. Robert Chrystie, and mother of Rev. R. J. Chrystie, died Monday afternoon, Sept. 14. The remains were interred at Highgate.

**Bakersfield.**—The Epworth League gave a reception to the students of Brigham Academy at the Methodist parsonage, Friday evening.

**Zion's Herald.**—All the ministers on the district ought to call the attention of their people to the new offers of ZION'S HERALD for subscribers. Now is the time to do it. No delay! Our own church people ought to be well informed about our church matters through an approved agency. Notice the difference in the families who do, and those who do not, take the church paper. Every family that takes the paper gains in intelligence, benevolence, social standing, religious character, and varied usefulness.

**East Fairfield.**—Mrs. Robena Sturtevant died, Aug. 10. She was a teacher of the primary class in the Sabbath-school nearly thirty years. All the little children who knew her loved and visited her.

### St. Johnsbury District.

**Barton.**—Rev. W. E. Douglass preached an appropriate and interesting sermon to the Masonic fraternity the first Sunday in September. Miss Florence L., daughter of Mr. and Mrs. Amos Tower, of this place, was united in marriage, Sept. 10, with Rev. Lewis N. Moody, of Gayville, Pastor Douglass officiating, and the ceremony being performed at the home of the bride's parents. The groom is a popular young clergyman of the Vermont Conference, and his bride has long been an active and efficient worker in her home Congregational Church. This union augurs well for the success of our church at Gayville.

**Hardwick.**—Eleven persons were received into the church by Rev. W. S. Smithers, Sept. 13. This society has had a steady growth during the present pastorate. Miss Josie Fisk, of this place, has just received an appointment as a deaconess, and will be identified with the home at Cambridge, Mass. Miss Fisk, who has natural and acquired abilities for this work, gave a reception to her friends prior to her departure, Sept. 11.

**Island Pond.**—Rev. A. E. Atwater received 6 into full connection, Sept. 13, and 1 on probation. He has recently delivered two Sunday evening addresses on "Characteristic Features of the Four Gospels and their Authors."

**St. Johnsbury.**—Rev. Thos. Tyrie obeys the injunctions of the Discipline and observes all the great occasions. Sunday, Sept. 20, was celebrated as the anniversary of Lincoln's "Monitory Emancipation Proclamation." In addition to a patriotic sermon by Mr. Tyrie, there were appropriate recitations by talented elocutionists and special music. The previous Sunday Prof. Clement B. Shaw, of Chicago, a fine basso, enriched the service by rendering a solo after the sermon.

**Why Not?**—Note Bishop Mallalieu's trumpet call in the last HERALD for an early revival campaign. Why may we not take time by the forelock in Vermont, and make this as epochal a year for religion as it seems to be for politics? Our chief election being over, there will be less excitement preceding the November vote than in some other November States.

**Zion's Herald.**—Let us do as much as possible to conserve and strengthen the subscription list of this admirable paper. No live and progressive man would think that he could get along in this campaign without a political paper. But ZION'S HERALD is just as essential to the church member as a Christian as is the Boston Journal or some other political paper to the church member as a citizen. Let us remember that we confer a favor on our members when we take their subscriptions for the HERALD.

**Williamstown.**—Pastor Sherburn has projected a harvest festival at the "Solid Rock" church in the quarry district. A small band of faithful members stays up his hands here in his endeavors to build up a spiritual and material church.

RETLAW.

**Lyndonville.**—The camp-meeting this year was one of the best ever held on the ground. The preaching was of a high order, full of the Spirit and of power. Mrs. Jennie Fowler Willing, Dr. Upham, Dr. Parker and Dr. Smith apparently were at their best. Evangelist Smith did good work exhorting at the altar and in the tents. His simple gospel songs as he sung them made a deep impression on the hearts of the people. The interest in the meeting was manifested from the fact that in spite of the heavy rain on Sunday and the dampness Sunday evening the grounds were well filled. Epworth League

day was a success, as was also preachers' day. Souls were saved and believers regarded to go home and do work in their churches that shall tell for God in time and in eternity.

## New England Conference.

**Boston Preachers' Meeting.**—On Monday, Sept. 21, the first regular session since vacation was largely attended. Dr. Buell, Dean of the Theological School, gave a charming address upon his recent European tour. It lost nothing, but gained much, by its delightful informality. His delineations of the High Church movement in England were discriminating. A hearty vote of thanks was given him.

Rev. W. I. Haven, in behalf of the ladies of his church, invited the Preachers' Meeting to hold its session with the St. Mark's Church, Brookline, Monday, Oct. 5. The wives of the preachers were included in the hospitable proposition. The invitation was accepted.

The inviolable elders were added to the already appointed committee, and all together were constituted a standing committee on united revival services for Boston and vicinity. Bishop Nindé is expected to address the meeting Monday, Sept. 28.

### South District.

**Boston, Morgan Chapel.**—A home camp-meeting is in progress here. It began Sunday, the 20th, with a love-feast at 10.15 A. M. Methodist and Unitarian ministers share in the services. This chapel, it will be remembered, is largely maintained by the Benevolent Fraternity of Churches (Unitarian), though its pulpit must always be manned by a member of the New England Methodist Conference.

**Worcester Preachers' Meeting.**—At the late gathering—which, by the way, was in Grace Church rather than in the Y. M. C. A. parlors—Rev. L. W. Adams read a paper on the practicalities of revivals every year. Revs. Geo. W. Mansfield and Alonzo Sanderson, with Evangelist Weber (now in Oxford), discussed the same in the affirmative. Rev. J. H. Humphrey, of Milbury, read a paper on "Is Conscience an infallible Guide?" St. Paul had opinions of his own on that subject. At the next meeting Dr. R. H. Howard, of Oakdale, will present the theme of "Providence." I wonder whether he will discover any connection between his subject and the contemplated drowning out by Boston of the good town of West Boylston in which Oakdale is situated.

**Trinity.**—At the seventh annual banquet of the Epworth League, Rev. Charles F. Rice, of Cambridge, was the principal speaker, and he spoke entertainingly on the trend of modern thought. Miss Edith Kinney, now of Radcliffe College, is not in favor of the modern woman. Let us agree on definitions before we settle the matter fully. Rev. Raymond F. Holway has decided notions on what true piety is. League President E. F. Miner had glowing words on the

(Continued on Page 16.)

## AN ENTHUSIASTIC CLERGYMAN.

Rev. Thomas Dixon, Jr., Speaks, and His Opponents Create a Disturbance—Comments of the New York Papers.

On Sunday morning, Sept. 6th, Rev. Thomas Dixon, Jr., announced that he would preach on "The Political Crisis," and probably 4,000 people gathered at the Academy of Music—the "People's Church"—to hear this brilliant pulpit orator who is not afraid to think for himself



and tell his thoughts to the public. During the sermon he was again and again interrupted, but, as the New York Herald of the following day says, "The hisses that broke in on the preacher's vigorous sentences were drowned by cheers and applause." The unusually clear and penetrating voice of Mr. Dixon stood him in good stead in this clamor. In this connection the following letter, written only a week before, seems particularly to the point:—

New York, August 26, 1896.

Dear Sir:—I am very loath as a minister to give an endorsement to a patented article, but I feel it but just to you to say that I have used your Hyomei for Bronchitis with perfect success. I had a chronic cold last winter which stubbornly resisted every remedy for seven weeks. Your Hyomei gave me relief in one day and enabled me to fill all my subsequent lecture dates with satisfaction. Truly yours, (Rev.) THOMAS DIXON, JR., Pastor People's Church.

## "Hyomei,"

the new and wonderful Australian "Dry-air" treatment of all the diseases of the respiratory organs, "cures by inhalation."

## Bronchitis, Asthma, Catarrh,

and all similar complaints.

PRICE, \$1.

For sale at all druggists, by mail, or at home office. Send for free pamphlet.

R. T. BOOTH, 23 East 20th St., New York.

**FITCHBURG RAILROAD**  
12th ANNUAL AUTUMNAL  
**\$5.00 EXCURSION**  
—VIA—  
**Hoosac Tunnel and Hudson River Steamers**  
—TO—  
**NEW YORK,**  
**THURSDAY, OCT. 1, 1896.**

A SPECIAL TRAIN will leave the Union Station, Boston, at 9.30 A. M., THURSDAY, OCT. 1, 1896, stopping at Ayer at 9.55 A. M., Fitchburg at 9.51 A. M., Gardner at 10.15 A. M., Athol at 10.31 A. M., Orange at 10.50 A. M., Miller's Falls at 11.10 A. M.; arrive at Greenfield at 11.30 A. M. (Lunch), leave Greenfield 11.45 A. M. Arriving in Albany about 3.30 P. M., the party will have ample time to visit the STATE CAPITOL and other public buildings, having choice of night or day steamer.

### DOWN THE HUDSON

Holders of excursion tickets may take People's Line Steamer "ADIRONDACK" leaving Albany at 8.00 P. M., Oct. 1, arriving at New York at 8.00 A. M., the following morning; or the Day Line Steamer "NEW YORK" leaving Albany at 8.30 A. M., Oct. 2, arriving at New York at 8.00 P. M.

RETURNING, leave New York, Oct. 3 or 5 at 5.00 P. M., Pier 18, foot of Murray St., on one of the palatial steamers of the

### FALL RIVER LINE

passing down the harbor, around the Battery, under the great Brooklyn Bridge, thence up the East River into Long Island Sound, affording a splendid view of New York and Brooklyn by daylight. Arriving in Boston at 7.00 A. M., following morning.

Those desiring to remain over in New York for a few days can do so on payment of \$1.50 extra, upon presenting their tickets at the Fall River Line Office, Pier 18, foot of Murray Street, the day they wish to return.

The number of tickets will positively be limited, and patrons are respectfully requested to secure them in advance, as it will save possible disappointment, as none will be sold on Oct. 1 if the limit is reached before that time. The sale of tickets will commence Wednesday, Sept. 23, at 300 and 302 Washington St., at the ticket office, Union Station, Causeway St., Boston, and at above mentioned stations.

J. R. WATSON,

Gen. Pass. Agent.

## BAY STATE SANITARIUM CO.

Capital, \$10,000.

Par Value of Stock, \$50.

### OFFICERS:

GEORGE A. CRAWFORD, D. D., President,  
N. A. SPRINGER, M. D., Secretary,  
Capt. L. E. HANSON, Treasurer,  
W. M. CRAWFORD, Attorney.

This Company is organized to provide treatment for the alcohol, morphine, and opium habits, according to the Springer method. For more than two years Dr. Springer has been treating patients addicted to these habits, and with the most remarkable results. The time has now come to enlarge the work and extend its benefits.

A large portion of the stock has been taken by private subscription. We now offer a few shares to the public at par. We see no reason why we should not pay at least 10 per cent. dividend the first year, as our management will be conservative and economical.

Send subscriptions to the President, 95 Milk St., Boston, Mass., or to the Treasurer, Woburn, Mass.



WHITE MOUNTAIN EXCURSION.

Attired in garments of the most beautiful hues, the majestic mountain ranges of northern New Hampshire bid welcome to visitors. Vast is the territory, and numerous are the peaks comprising the famous White Mountains, but at every turn will be found bewildering and marvelously interesting features which will, because of the peculiar make up, demand more than a casual observation.

Gradually has the mountain season been prolonged, and September and October are now considered ideal months in which to visit this ideal region.

During the period from now until October 10, the Boston & Maine Railroad will place on sale, at all the principal stations on the System, reduced rate round trip tickets to the leading mountain resorts. These tickets are good for stop over only at points north of North Conway or Plymouth.

Reduced rates will be given to holders of these tickets at the leading mountain resorts.

Side-trip tickets to various points of interest will be on sale at Fabyans and Bethlehem Junction, and any information regarding these excursions can be obtained at the principal ticket offices on the Boston & Maine Line, and also at the City Ticket Office, 322 Washington St., corner of Milk St.

Church Register.

HERALD CALENDAR.

First Gen. Dis. Ep. League Convention at Providence, R. I.	Sept. 29-Oct. 1
Providence Dis. Min. Asso. at Portsmouth, N. H.	Oct. 12, 13
New Bedford Dis. Min. Asso. at North Dighton.	Oct. 12, 13
Norwich Dis. Ministerial Asso. at Hockanum, Rockland Dis. Min. Asso. and Ep. League Convention at Rockport.	Oct. 19, 20
Norwich Dis. Ep. League Annual Convention at Stafford Springs, Ct.	Oct. 27

COMMITTEE MEETING. — A meeting of the Preachers' Aid Committee of the New England Conference will be held in the Historical Room, Wesleyan Building, Oct. 28, at 2 p. m. Important business.

L. B. BATES, for Com.

HARVARD CHRISTIAN ASSOCIATION. — The Harvard Christian Association sends a cordial greeting to all new-comers to the University. Members of the Association will be at the Association rooms in Holden Chapel from Monday, Sept. 22, through Thursday, Oct. 1, between 9 a. m. and 1 p. m. They will be glad to be of any assistance to students in securing boarding-houses, looking after small baggage, and by giving information helpful or interesting.

FIRST GENERAL DISTRICT OF THE EPWORTH LEAGUE — SEVENTH ANNUAL CONVENTION, Trinity M. E. Church, Providence, R. I., Sept. 29-Oct. 1. (For full program see Zion's Herald of Aug. 26.) Great attractions! For information consult your pastor or the president of your Epworth League. Transportation at reduced rates, certificate plan; write to Mr. William M. Flanders, Newton Centre, Mass. Entertainment at reasonable prices; write to Mr. E. M. Wheeler, Box 164, Providence, R. I. Leagues are requested to send at once to Mr. Wheeler the number of delegates who expect to attend, and the number who plan to take the excursion to Newport. W. T. FERRIS, Sec.

NOTICE. — The reopening services of the M. E. Church in Winterport will be postponed one week, to Oct. 1 and 2. J. P. SIMONTON.

N. E. SOUTHERN CONFERENCE. — The stewards of the N. E. Southern Conference are requested to meet in the men's waiting room, Union Depot, Providence, Sept. 28, at 11 a. m. Important business will come before the meeting. H. H. MARTIN, Chairman.

QUARTERLY MEETINGS.

NORWICH DISTRICT — SECOND AND THIRD QUARTERS. [Remainder.]

2, Baltic;	17, 18, a. m. Portland;
3, 4, a. m. Gale's Ferry;	18, p. m. S. Glastonbury;
4, eve, Uncaaville;	18, 20, Min. Asso., Hockanum;
5, S. Manchester;	20, eve, Hockanum;
7, Vernon;	21, p. m. Gardiner Lake;
8, Norwich Town;	24, 25, a. m. Stafford Springs;
10, 11, a. m. New London,	25, p. m. Willington;
eve, Niantic;	27, Dis. Ep. League Convention at Stafford Springs;
12, Jewett City;	28, Norwich, Trinity;
14, Manchester;	29, Burnside;
16, Wapping;	31, Tolland;

1, a. m. Tolland, Lee Ch.;	15, eve, Attawaugan;
1, p. m. Wesley Chapel;	17, Passong;
4, Rockville;	18, p. m. Glendale;
5, E. Glastonbury;	18, eve, Mapleville;
7, a. m. Warehouse Point;	19, E. Thompson;
8, eve, Windsorville;	21, 22, a. m. Thompsonville;
10, Willimantic;	22, p. m. Hazardville;
11, p. m. Lyme;	24, Danielson;
12, Norwich, N. Main;	27, Eastford;
14, 15, a. m. Putnam;	28, 29, a. m. Old Mystic;
	29, eve, Mystic.

1, Staffordville;	5, 6, a. m. W. Thompson;
2, Mashapaug;	8, eve, N. Grosvenor Dale.
	G. H. BATES.

Business Notices.

READ the last column on the 15th page for announcement of the latest publications of the Methodist Book Concern.

For Over Fifty Years

Mrs. WINSLOW'S SOOTHING SYRUP has been used for children teething. It soothes the child, softens the gums, allays all pain, cures wind colic, and is the best remedy for Diarrhoea. Twenty-five cents a bottle.

BUCKSPORT DISTRICT WESTERN MINISTERIAL ASSOCIATION at Franklin, Oct. 29-30.

PROGRAM.

Monday evening, praise service led by J. T. Crosby; preaching by Rev. Mr. Allen, of Bar Harbor. Tuesday afternoon, preaching by J. T. Moore; evening, praise service led by J. T. Richardson, preaching by U. G. Lyons. Wednesday afternoon, preaching by A. J. Lockhart. Prayer-meeting Tuesday morning led by D. Smith; Wednesday morning, led by J. P. Simonton.

ESSAYS: The Value and Best Mode of Pastoral Visiting, Smith, Allen, Capshaw; Doctrinal Preaching, Crosby, Lockhart, Belcher; Revivals and Who is Responsible for their Failure? Richardson, Kearney, Morse; What shall we Do with the Benevolences this Year? Norton, Higgins, Wharf; Sunday-schools, How Best Encouraged? Lyons, Moffitt, Belcher; The Preacher and Politics, Folsom, Hanson, Dow; Demands on the Pastor, and How to Meet Them, Lombard, McGraw; Advantages and Disadvantages of the Itinerancy, Powlesland, Smith, Bailey; The Minister and his Books, Chase, Moore, Simonton. I. H. W. WHEAT, for Com.

Deaths.

BARNETT — In Canaan, Vt., Aug. 19, 1896, William W. Barnett, aged 78 years. A wife and three daughters survive him. He was a native of Moretown, Vt.

The Kufkerbocker Shoulder Brace is in use in all civilized countries. Sold by Druggists, Surgical Appliance stores, general stores, etc., throughout this continent and abroad. See advertisement.

The Black Hills Annual Conference.

Rev. Edgar E. Clough, D. D.

The Black Hills Mission Conference held its annual session at Hot Springs, S. D., and has the honor of having been Bishop McCabe's first Conference, over which he presided with the air of a veteran. The usual routine of Conference work was gone through. John Hall was admitted on trial, and Louis R. Bailey into full connection. The aggregated benevolent collections, including the educational, amounted to more than \$2,500 per member. The work is very hard; the majority of the ministers had received less than \$500 salary, yet they led in these great collections. The health of the ministry for this high altitude has been good.

There had been many conversions, and yet editing the church records left us a decrease from last year's numbers, though we are at nearly every point stronger than last year.

After the minute business had been completed, the superintendent moved that the Mission Conference adjourn sine die, and that the Bishop be requested to call the Black Hills Annual Conference, which was done. And so we are a full-fledged Annual Conference. About the first thing that the Conference did was to vote on the woman question, 18 for, and none against. We have great expectations for next year.

Among the new advertisements in our paper, the attention of our readers is directed to that of Wm. S. Butler & Co. This enterprising firm are rapidly expanding their business, and already taking the lead in some departments of trade. September 28, 29 and 30 they announce an opening display of Fall Millinery which will give the latest and most choice conceptions of famous Parisian and American designers. As all ladies are interested in Bonnets, Hats and the endless variety of Ribbons and Flowers, they will find it for their advantage and pleasure to visit the store of Messrs. William S. Butler & Co., Tremont Street.

The Missionary Debt.

Rev. A. S. Ladd.

MR. EDITOR: I am glad that you have written so frequently and strongly upon this subject. I think, in the light of the facts in the case, that all must conclude that Dr. E. M. Smith did not put the case any too forcibly. On the whole there is probably not a good solid reason that can be presented by those who did not take the collection in justification of their neglect which

we who took the collection could not have given. Nearly fifty dollars a day of interest money! And yet we boast of our connectionalism! But when a great forward movement is called for, a large proportion of those who ought to be quick to respond are laggards.

It will be nothing less than a humiliation and a shame if there is not a rallying all along the line before Oct. 31. The canceling of this debt now, just because the times are hard and some sacrifice is demanded, would be such a heroic and Christian deed as would give us a new inspiration for revival work for months to come. If we could be assured that on some given day all who have not taken this collection would do so, I am sure that some of us who have taken it would repeat the effort. And let it be known that we are feeling the pinch of the hard times as well as the people in other sections!

Calais, Me.

All-Tempered Babies

are not desirable in any home. Insufficient nourishment produces ill temper. Guard against fretful children by feeding nutritious and digestible food. The Gail Borden Eagle Brand Condensed Milk is the most successful of all infant foods.

Lasell Seminary.

Lasell Seminary opened Sept. 17 with every place taken and quite a number declined, as usual, for want of room. The pupils are from California, Texas, Iowa, Colorado, Nebraska, the District of Columbia, and the New England States generally. The only change in the corps of instructors from that of last year are that Miss Blanche Martin of Waltham, a graduate of the Emerson College of Oratory, succeeds Mrs. Weyant as teacher of elocution, and Miss Eliza H. Kendrick, Ph. D., of Wellesley College, succeeds Miss Adeline Allen as instructor of Greek and Latin. The building shows the service of painter and paperer, and some changes have been made which will commend themselves to the artistic eyes of its friends and pupils.

The route of the Fitchburg Railroad popular excursion of October 1st is via Hoosac Tunnel to Albany, Day or Night Line down the Hudson and Fall River Line to Boston. Rate only \$5.00.

Pews For Sale.

Ninety ash pews trimmed with black walnut in excellent condition. Will be sold very cheap. Apply to Capt. J. W. DAVIS, Portland, Me.

WANTED. By Lady. Situation as Stenographer and Typewriter. 5 years' experience. Best of references. Address, Mrs. GHO. HENDER, 73 Mount Vernon St., Boston.



This Preacher

says buy your Church and Lodge Furniture of S. C. SMALL & CO., 80 Canal St., Boston.

New Catalogue now ready.

Invalid Wheel Chairs for sale and to rent.

OLD GLORY GOLD MINING and SMELTING COMPANY.

Stock Non-Assessable.

Incorporated.

Par Value, \$1.

Col. Joseph S. Avery,

President,

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W. W. Fisk, Mining Engineer.

C. O. Norcross,

Treasurer and Manager,

William M. Crawford,

Attorney.

BOSTON OFFICE. No. 95 MILK ST.

Facts.

Mining for the precious metals is by far the most profitable industry in the world. The history of gold mining in California is familiar to all. Colorado and Nevada have added to the story, and now Montana and Idaho are beating the world's record.

The Comstock lode has produced more than \$400,000,000. Senator Mackay testified under oath that they took \$125,000,000 out of one hole in the Crown Point Mine, on the Gold Hill end of that lode. Prof. J. Tregloane was on the Gold Hill from the time it was opened. He inspected the Big I mine, now owned by us. This is what he reported: "In my opinion, the whole deposit is exactly like that of the Gold Hill in the Comstock, with the exception the Comstock was not half so rich. In thirty-five years' experience as superintendent of various mines, and having visited hundreds of the best mines in this country, I will say I never saw such rich ore so near the surface taken from any mine as is being taken now, and it has the appearance of going to a great depth. It is no pocket or chimney, and no limestone formation —

a regular deposit with porphyry on each side."

A thousand dollars put into Calumet and Hecla stock at the right time would have secured stock which has paid \$2,000,000 in dividends, is worth \$1,500,000 today, and is now paying \$100,000 per year in quarterly dividends, with an occasional dividend of surplus. This has been done by a 13-foot vein of copper ore that runs a little less than 3½ per cent. copper.

But this record has been equaled by the Anaconda mine in Montana, just north-east of our mines. J. B. Haggin bought the Anaconda a few years ago for \$35,000, giving an interest to Mark Daly, who had advised the purchase. That mine is down only 1,500 feet, yet it is producing ONE QUARTER OF ALL THE COPPER PRODUCED IN THE WORLD. After taking out \$72,000,000, the mine and smelting works have just been sold to an English syndicate for \$45,000,000. In discussing our properties, the Idaho World said: "One thing we do know, and that is that it [the Liber-y] makes a much better showing than did the great Anaconda at the depth at which the Liber-y is developed." A few years ago, Capt. DeLamar bought

the mine in Owyhee Co., Idaho, which now goes by his name, for \$12,000. He spent \$70,000 in development work. He then sold two-fifths of the mine for \$2,000,000. He remained in the company until he received \$2,000,000 in profits. He then sold his three-fifths for \$3,000,000. The DeLamar has put out \$10,000,000, has between \$6,000,000 and \$10,000,000 in sight, and is not down 1,000 feet yet. Our Big I mine is on the same mountain, 500 feet lower down and only half a mile away.

Six years ago Stratton was a carpenter. He made a find at Cripple Creek, Colorado, and is now worth any number of millions. A Boston expert of twenty-three years of experience, now in the employ of one of the largest mining syndicates in this country, recently returned from Cripple Creek with samples of ore running \$28,000 per ton. After a careful examination of some of our ore, recently received, he declared it to be THE FINEST ORE HE HAD EVER SEEN. His testimony is corroborated by a large number of mining men who have examined our ores.

Inferences.

As we have six developed ore bodies,

with more than two million dollars' worth of ore in sight; as we make a finer showing than did the great mines of the country at the same depth, and as we know how to work our mines successfully and economically, we have every reason to believe that an investment with us will result in large and permanent dividends for the investor.

Miscellaneous.

We offer for sale a sufficient number of shares to complete the equipment of our properties and set them all at work producing. When that end is accomplished, NO MORE STOCK WILL BE SOLD.

No stock is divided. Our actual capital is the stock sold. Dividends paid only on stock sold. Some of the finest business men in Boston have invested liberally after careful investigation. We really believe that we have the best investment that has been offered in Boston since the early days of the Bell Telephone.

Present price of stock, 60 cents per share. It will be advanced in a few days. SUBSCRIBE NOW.

Make checks and drafts payable to the Manager or to the Vice President.



## Our Book Table.

Shakespeare the Boy. By William J. Rolfe, Ph. D. New York: Harper & Brothers. Price, \$1.50.

Shakespeare was born at Stratford, England, April 23, 1564, and died on his birthday in 1616. At his birth Elizabeth had been on the throne of England six years, and he outlived her by thirteen years. The birth of this marvelous man takes us back 332 years. Though the greatest creative genius of the English race, he is known to us mostly in his works. He had no Boswell, and the data of his life would hardly make ten lines. In reading his gorgeous pictures of human life we constantly desire to go back and see him at home in his native Stratford, but we must be content with a glimpse at the house where he was born, at the cottage of Anne Hathaway, or at the church, grammar school and market-place with which he was no doubt familiar.

This book is an attempt to supplement our knowledge of Shakespeare's boyhood by bringing into view the conditions under which he was reared — the home, the school, the church, the games and sports, and the holidays, festivals and fairs. The volume contains a view of middle England in the age of the Virgin Queen. We see Shakespeare, indeed; but we see much else. It is the man in the settings of his age. He is but one, though the greatest and most commanding, figure in the wall picture the author has hung before us. In its broad proportions we survey the age in which the great literary artist lived and labored. The superb picture would be full of interest to us if Shakespeare were omitted; it is doubly interesting with the supreme figure in its place in the social, political and literary environment.

Prof. Rolfe has given us everything essential to the completeness of the picture in and around the early home of the Bard of Avon. There are descriptions of the town and county, the house where Shakespeare was born, the building where he attended school, the parish church, the bearing, the cock-fighting, the archery, hunting and hawking, the Morris dance and the market fairs. The age of Puritanism had set in, but much of the rawness of the pre-Reformation times remained, in the superstition and low tastes of the people. They were religious and predominantly Protestant, but not quite willing to part with all the curious old trumpery of the Middle Ages. The Queen herself was but half reformed; though willing to part with the Pope, she cherished the forms of worship and the superstitions of the past. It was in this transition period, in an old town of middle England, that Shakespeare passed his boyhood. He was a hale fellow, a curious student of men and things. Man was studied in his wholeness and in his multiplied relations. In his writings Shakespeare is religious, but the religion he sets forth lies back of forms, ceremonies and specific articles of faith, in the great facts of redemption, and in the Christian spirit.

The young reader at all curious about the great literary artist of England or the condition of the people three or four centuries ago, will find the book full of interest; and the older person will discover that he has not outgrown his interest in its pages. In the text there are admirable descriptions of persons and places made real by the forty or more illustrations.

Literary Landmarks of Venice. By Laurence Hutton. New York: Harper & Brothers. Price, \$1.

There is nothing so consecrated a place as to be trodden by the feet of genius or virtue. The very atmosphere has an odor of sanctity. The place where Wesley was born and the places where he sojourned from time to time have become, to succeeding generations, holy shrines. To a Methodist, the City Road, of all the London churches, has strong attractions; the ground is holy, he feels like removing the shoes from his feet as he treads upon it. To the literary pilgrim Milton's cottage, in Chalfant St., London, and Shakespeare's house in Stratford, have greater attractions than the Parliament Houses or St. Paul's Cathedral. Isaac D'Israeli thought no one could "pass through Antwerp without visiting the house of Rubens to see the animated residence of genius." Many distinguished men have from time to time sojourned in Venice, the Queen of the Adriatic. Mr. Hutton has sought out these "animated residences" in the different streets and waterways of the aquatic city, and given us in these delightful narratives a charming volume. Among these sojourners in Venice were Petrarch, Tasso, and Tassoni. Of the English there were Milton, Edward Gibbon the historian, Robert Browning and his wife Elizabeth Barrett, and Walter Savage Landor; and of Americans, Helen Hunt, Constance Fenimore Woolson, Charles Dudley Warner, James Fenimore Cooper, James Russell Lowell, and William D. Howells, with many others. The book gives evidence of much curious research, and has been prepared with the author's accustomed care and skill.

With My Neighbors. By Margaret E. Sangster. New York: Harper & Brothers. Price, \$1.35.

This small volume of 256 pages, by the editor of Harper's *Basar*, contains sixty-five short essays on a variety of practical and homely topics, with suggestions on the conduct of everyday life. Each essay is, of course, very brief, covering but two or three pages, and setting

forth its simple and helpful lesson, often emphasized by a pertinent anecdote. Besides these talks on paper, a few of the author's poems are reprinted by request. The variety in the volume is very wide. The author has something for all sorts and conditions of people in the course of our common human life. Among the most characteristic of these little papers are: "Mother Brooding," the way of silently comforting a daughter; "Talks with Country Girls," or the dangers of great cities; "Love of Domestic Life," "Society Girls," and "The New Woman" of culture and refinement. Of the poems the reader will be sure to stop and reread "The House of Obed-Edom."

The Holy Spirit in the New Testament Scriptures. By William Campbell Scotland. New York: F. H. Revell Company. Price, \$1.

In the Gospels we have the doctrine of the Son of God as seen in the facts of His incarnation and human life, while in the Acts and Epistles are detailed various teachings concerning the Spirit. No man understands the New Testament who has not made a study of the doctrine of the Spirit. Many books have of late been written on phases of this doctrine, many of them excellent; but the design of the present treatise is to cover the whole subject. Accordingly the author considers what was said of the Holy Spirit by the writers of the Gospels, what Christ Himself said, and what is said in the Acts and Epistles. Each passage in which the Holy Spirit is mentioned is briefly and pertinently explained. It is a plain and practical exposition, covering the whole field and bringing to view every feature of the subject, making it one of the best books for plain readers.

Through Egypt to Palestine. By Lee S. Smith. New York: Fleming H. Revell Company. Price, \$1.35.

This is an illustrated book of travels, not so long as to be tedious or so learned as to be heavy. Every chapter is readable, and abounds in information and suggestion. The book is not filled with dates of the dead Pharaohs or essays on the lost tribes; the author tells rather in a plain, simple way what he himself saw in those olden lands, the seats of ancient civilizations. He went up the Nile Valley and passed thence to Jaffa and Jerusalem, to the Jordan Valley, Damascus and Baalbec. He takes the reader aside and tells him the simple story of his travels and makes him see through his eyes the significance of those ancient places with their remains and memories.

The Old Infant and Similar Stories. By Will Carleton. New York: Harper & Brothers. Price, \$1.25.

Will Carleton has ranged through all the fields with his peculiar and fascinating verse, and now, in this volume, tries his hand at prose. The book contains a half-dozen short stories. "The Old Infant," which gives title to the collection, tells of an old man who goes to school, and, becoming very fond of the teacher, bequeaths his money to her. The transfer of the fortune is told with much humor.

The Social Law of Service. By Richard T. Ely, Ph. D., LL. D. New York: Eaton & Mains. Price, 50 cents.

This is an admirable volume in the Epworth Reading Course. The author writes for those advanced beyond the high school; and even with such the chapters will bear a second reading. They are packed with meaning. The lessons, found in the border-land where theology, ethics and economics meet, deal with practical life. Judiciously chosen, the subjects are thoughtfully and neatly unfolded in a dozen chapters. The book is thoroughly Christian as well as scientific. The foundation the author finds laid in the two commandments in which our Lord declared the whole law was epitomized. In the first is found the fatherhood of God, and in the second the brotherhood of man. This solidarity of the race lies at the basis of the Gospel. Christianity is a religion not merely for the individual, but for the race. The author goes on to consider the subject as revealed in the "Old and New Testaments," "The Social Law of Service," "Baptism and the Lord's Supper," "Social Solidarity," and as well in "Our Neighbors," "The State," "Reform," "Our Earnings" and "Our Spendings." This treatise may be summed up in that one supreme word, "love." The love of God is religion; the love of man is at once religion, ethics and economics. The law of service is found in love. The solidarity of society is most completely secured by love; and into the great questions of labor and wages love must enter before the bitter waters of misconception and strife can be healed. The law of heaven must come down into the earth before human society can be lifted up into the heavens. In this little book these higher relations are admirably set forth, and no Epworthian can fail to be profited by the study of its lessons.

Torchbearers of Christendom: The Light they Shed and the Shadows they Cast. By Robert Selington Doherty. New York: Eaton & Mains. Price, 50 cents.

The glory of the church is displayed in her history. The lives of her great men mark epochs in the march of events. We may read the story in detail, or we may read it as summarized in the lives of these founders, reformers, organizers and leaders of men. Dr. Doherty has adopted the latter course, which is no doubt best in an introductory course for the young. He begins with Jesus the Founder, and depicts the primitive church under the guidance of St. Paul. With Constantine the state controlled the church; Gregory organized to resist the hard forces of the Middle Ages; Hildebrand brought the state under the control of the church; Luther broke the power of the papacy; and Wesley evangelized the Protestant sects, creating in addition the largest dissenting body in Christendom. The author has made an excellent book. He

touches the salient points in the history of the church, and makes each story so interesting that the young reader will wish to go over the record again and to pass to larger histories. Though given in a popular style, the volume gives evidence of careful investigation. It is one of the four admirable volumes of the Epworth League Reading Course.

Three Old Maids in Hawaii. By Ellen Blackmar Maxwell. New York: Eaton & Mains. Price, \$1.50.

This is a delightful book of travel. The author is a good observer, and knows how to describe things along her course. The travelers are three spinsters from the Pacific coast. Embarking at San Francisco, they land in due time at the Hawaiian port and make their way around to all the noted places. The scenery is described on some other trips and an account of the new republic is given. It is a woman's book, written out of the heart, lively, chatty, enjoyable, throwing off fresh photographs of the scenery and society of the islands. If we may judge from the evidence furnished in this volume, the case of the "old maids" is not desperate.

## Magazines.

The Methodist Review (Church South) for September-October contains seven valuable articles. "The Journal of Thomas Coke" is extracted from the *Arminian Magazine*, and contains the Bishop's record from Sept. 18, 1784, to June 3, 1786, covering the period of the Christmas Conference, making a study of the origin of the Methodist Episcopal Church. Rev. Robert Wilson defends the office of evangelist. Bishop Hendrix, in "After Fifty Years," gives the origin and progress of the Methodist Episcopal Church, South. George J. Leftwich furnishes an appreciative paper on the life of the late Justice Lamar — an elegant paper on a remarkable man. The reader can only wish this great life had been opened more fully. Dr. John B. Robins has a suggestive article on the "Three Revolutions of the Eighteenth Century." The leaders were John Wesley, J. J. Rousseau, and Immanuel Kant. The first brought in Methodism, the second the French Revolution, and the third the new German philosophy. The editor concludes with a strong article on "The Science of Thought." It is a criticism on Max Müller's treatment of the same subject. (Barbee & Smith: Nashville, Tenn.)

The American Journal of Sociology for September maintains its reputation for clear and sound thought on a great subject. Georg Simmel leads in discussing "Superiority and Subordination as Subject-matter of Sociology." "Some Social Economic Problems" are treated by Clara de Grafenried. "The Ideals of Social Reformers" are described by Walter Rauschenbusch. "The Function of the Church" is defined by E. M. Fairold. Lester F. Ward has a thoughtful and suggestive article on "The Mechanisms of Society," "Social Control" and "Christian Sociology" are continuations, and "The Criterion of Distributive Justice" is a discriminating paper by Frank Chapman Sharp. (Chicago University Press.)

Volume 3 of *Health-Culture*, a wide-awake, practical journal of hygiene, opens with an article of great importance and interest on "Insomnia," by Dr. Felix L. Oswald, which will help many who are sleepless to nights of rest. "Fruit as Food and Medicine," by Dr. Benjafield, will be appreciated by lovers of fruit, and very suggestive to all. One of the most striking articles in this issue is entitled: "Practical Hints on Magnetic Healing," by Dr. M. J. Keller. This shows plainly how much pain may be relieved by properly directed passes and manipulations. "Disinfection and Summer Cleanliness" is a timely article. There is a portrait of Dr. A. T. Still, and an account of his new healing process without medicine called Osteopathy; also a portrait of Pastor Knapp and an account of his work. In the department of "Cycling for Health," conducted by Mrs. Etta Morse Hudders, there is a very exhaustive

and finely illustrated article on "Bicycle Saddles," with timely hints for cyclists. "Health-Culture Clubs," conducted by Lydia J. Newcomb, has many helpful suggestions. In "Beauty-Culture," conducted by Ella Van Poole, we have the "Beginnings of Beauty" and "Timely Hints" on appearance. Dr. Oswald has a very interesting department, "Notes and Queries," containing answers to correspondents. Among the minor articles we have: "How to Give a Fomentation," "Drugs in the Treatment of Disease," by Dr. Page; "Summer Resorts and Disease;" "Ye Thoroughbred;" "Household Hygiene," with many seasonable hints, etc. *Health-Culture* is a large quarterly magazine, published at the low price of 50 cents a year, or 15 cents for single numbers. (Health-Culture Co., 341 Fifth Avenue, New York.)

The *North American Review* for September opens with an article by the Governor of British Honduras entitled, "From a Silver to a Gold Standard in British Honduras," adapted to shed light on our silver debate in America. John M. Stahl has a timely and suggestive article on the sentiment of the farmers: "Are the Farmers Populists?" He answers the question in the negative, comparing the political canvass of this year with that of 1868-72 under the greenback craze. As the farmers voted then against, so, he argues, they will now vote against free silver and repudiation. The danger is in our great cities. Dr. Cyrus Hamlin has an open letter to John Sherman on the condition of affairs in Turkey and the importance of America asserting her rights as one of the favored nations. Dr. W. G. Blaikie has a word on "Woman's Battle in Great Britain." J. H. Girdner, M. D., endeavors to show how the streets in cities can be made less noisy. Justin M'Carty, M. P., sums up the results of "The Late Session of Parliament." E. Sowers discusses America's great "Industrial Opportunity" in the best culture. Arthur S. White furnishes a study on the probabilities of "The Coming Struggle on the Nile." Frances M. Abbott gives "The Pay of College Women." Rev. Father Clarke, S. J., considers the "Neo-Malthusianism" of restriction of the number of children. "The Duty of the Hour" contains a spirited symposium on the political canvass by Warner Miller and Richard P. Bland. There are other articles, on "Stage Scenery and the Vitaecope;" "Truth about the Opium War;" and "Roman and Anglo-Saxon Criminal Jurisprudence." (North American Review: 3 East Fourteenth St., New York.)

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## Obituaries.

**Kemp.**—Andrew Kemp, for many years an esteemed member of the South Coventry Methodist Episcopal Church, died at the home of his son in Willimantic, Conn., July 13, 1896, aged 78 years.

Some years ago Mr. Kemp was left a widower. He leaves three sons and two grandchildren to follow him to a happier world. The funeral service was held in the South Coventry M. E. Church by the pastor.

L. H. MANN.

**Gardner.**—Experience Gardner, aged 83 years, long one of the most faithful of God's children, a beloved member of the South Coventry (Conn.) Methodist Episcopal Church, was called to her reward, Aug. 17, 1896, after some two years of patient suffering in her room.

The funeral service, conducted by the pastor at her home, was attended by a large circle of friends. One only of her father's family awaits the reaper's sickle—an aged brother, who was present to see her laid to rest. Her memory will be blessed for years to come in her church and in the community where she lived and died.

L. H. MANN.

**Faulkner.**—In the death of George J. Faulkner, Sept. 1, 1896, at the age of 68 years, there passed away to heaven one of the best of men, a husband most devoted, one of the kindest of fathers, and an earnest, humble, sincere Christian.

He was born in Nova Scotia in 1830. All his boyhood and much of his manhood was spent in Grand Pré, the beautiful "Evangeline Land." In his younger life, more than forty years ago, he was married to Miss Eliza Cunningham, who during all this time has been a most loving and faithful wife. They have had seven children, three of whom have gone on to the other world, leaving four—three daughters and one son—to comfort their widowed mother.

Mr. Faulkner was led to give his life to Christ by his wife. She pleaded with him often and tenderly. Once in a severe illness he promised that if he should recover he would devote himself to the Lord. As he became stronger again the vow seemed likely to be forgotten. He was about to take a sea voyage. In deep distress of mind his wife again urged him to relieve her anxiety by promising to pray both night and morning. To this he readily assented. When nearing New York city in Long Island Sound his vessel was wrecked on a treacherous reef. It was a night densely dark. Then and there committing himself to God, he was saved from shipwreck. He dated his new life as a Christian from that hour. Returning home he soon united with the church, and for all the remaining years has given evidence of his genuine conversion.

For a time he lived in New Brunswick. Nine years ago he came to South Boston, and was a member of the City Point Church. For about two years he has belonged to Baker Memorial Church, and thence went to join "the church without fault before the throne of God."

On the 14th of December last he had a slight shock of paralysis. From that he never recovered. A powerful constitution made strong like the iron on which he worked gave way very slowly. For eight months and a half he lingered. Patient, uncomplaining, thoughtful of others, trusting in Jesus, delighting in hearing the Holy Scriptures read and the songs of the church sung, he passed this long period of waiting. He fell asleep. Sept. 3, his pastor, Rev. Frederick N. Upham, conducted the service at his home. The interment was in the quiet "God's Acre" in Grand Pré.

F. N. U.

**Tilton.**—John Tilton was born in Sandwich, N. H., July 28, 1828, and died in Nashua, N. H., Aug. 22, 1896.

From early youth to the ripeness of age Mr. Tilton was respected by all who knew him. On removing from Sandwich to Somersworth, his excellent judgment and calm and judicial type of mind soon commended him to the consideration of his new friends, who sent him to the House of Representatives. On moving to Nashua in 1859, the same qualities brought him at once to the notice of his fellow citizens. He was honored with a seat in the common council, advanced to the responsibilities of an alderman, and sent with his colleagues to represent the city in the State legislature. More than once the party of which he was a member urged him to accept the nomination for the mayoralty, but other pressing obligations led him to decline the overtures.

As a man of public spirit, he was in the van of progress. The first resolution to purchase a steam fire engine for the city of Nashua was introduced by him. His convictions were strong and he was always able to give reasons for his opinions in language so clear and well stated that he carried conviction. As a business man his reputation was of the highest order. His sagacity, economy, accuracy, promptness, punctilious attention to details, and sterling integrity made him as good as his bond. In benevolence he was open-handed but unostentatious. His good deeds were always performed in a quiet way, and many are living who are able to bear testimony to his generous assistance. His religious life was thoughtful and simple. The Bible was the rock on which he built. As in trade and politics, so in theology, opinions were supported by concisely-stated reasons to which he tenaciously held till other reasons as strong and well stated as his own solicited consideration. He discriminated between religion and theology: religion was his personal relation to God; theology was his rational attempt to explain that relation and all that is logically implied in Creator and creature. In the field of theology he was a keen debater; in religion he trusted the promises with a childlike faith.

His family life was delightful. He was married, April 3, 1853, to Celia L. Meader, at Somersworth, by Rev. C. N. Smith. The fruits of this happy union were three sons—Frank H. Tilton, M. D., of East Boston, Mass.; Osman B. Tilton, agent of the Dwight Manufacturing Company, Alabama City, Georgia; and John L. Tilton, professor of natural science in Simpson College, Indianola, Iowa. After nearly thirty years of wedded happiness, Mrs. Tilton, a lady of rare grace and piety, passed to her reward, having left her impress upon her sons who cherish her memory. Eight years of loneliness passed, after which Mr. Tilton married Mary E. Douglass, April 13, 1890. She made him a delightful home, and survives her husband.

For more than a year Mr. Tilton had been in delicate health. As it became apparent that his days were numbered, he resigned himself to the inevitable, saying: "Eternal Love is upon the throne of the universe." Under the medical care of his son, who ministered to his father till the last, no drug of any kind was taken to

cloud the patient's mind. With the possession of all his mental faculties, the dying man declared that he saw the faces of loved ones who had preceded him. Smiling with joyous recognition, his spirit passed from a body too weak to hold mental life and left the imprint of a smile on the lips of death.

J. M. DURELL.

**Barnes.**—Walnut St. Methodist Episcopal Church of Chelsea, Mass., lost its oldest and one of its most respected members by the death of Mrs. Sarah A. Barnes, July 16, 1896, aged 85 years.

For nearly fifty-seven years Mrs. Barnes was associated in Christian fellowship with Walnut St. To her and her husband belonged the honor of being among the founders of this historic church. Before coming to Chelsea she was for several years a member of old Bennet St. Church, Boston; so that over seventy years were given to the service of Christ and His church. A noble record, truly! And the harvest of those many fruitful years only God can measure.

Mrs. Barnes was of an active, intelligent mind, generous impulses, given to kindly deeds, enthusiastic in church and philanthropic work. She was for a long time and at her death one of the vice-presidents of the New England Branch of the W. F. M. Society. During the civil war she was abundant in labors for the welfare of the Union soldiers, while in later life her response to calls to serve in any worthy cause was always prompt and cheerful. Her piety was sunny and strong enough to successfully meet the tests of a long and somewhat eventful life. To the end she was faithful. Her last public Christian testimony, given in the June general class, was vigorous and inspiring, and so buoyant that no one would have imagined it to be uttered by one so old. Indeed, Mrs. Barnes never seemed as old as she was. She was always welcome in circles of old and young alike, where her many years were never thought of because she was so bright and joyous and young in spirit. Yet there had been much in her life history which made this perennial youth all the more wonderful to those who were familiar with it. For thirty-eight years she was a widow. In the spring of 1858 she was married to Benjamin H. Barnes, an earnest Christian man, a local preacher in the church, and at the time of his death teller of the Atlas National Bank of Boston. Her wedded life was limited to a score of happy years; while of the seven children who came to her home four were dead, the husband and father to the spirit-world, while yet another died in early womanhood. These sorrows did not make her bitter, nor did she live in the past. Her spirit was hopeful, and to the last she was attractive, companionable, saintly.

A fall downstairs hastened her death. For several weeks following it she lay unconscious of earthly events, but, worn out at last, she ceased to breathe, July 16, just 85 years and 5 months from the day of her birth.

Two children—Franklin O. Barnes and Mrs. Emma Gilman—and two grandchildren survive her, to whom her life was and ever will be a sweet savor of all that is good.

G. L. C.

**Copp.**—Mrs. Almira Elizabeth Copp, wife of Rev. H. B. Copp of the New Hampshire Conference, and daughter of John A. and Eliza P. Plummer, was born in Londonderry, N. H., May 29, 1840, and died at Epping, N. H., July 9, 1896, aged 56 years.

Mrs. Copp was reared in a Christian home and early in life, under the labors of Rev. Henry Nutter, gave her heart to the Saviour. A bright student, she made good use of her common-school and academic privileges. These attainments formed an excellent basis for a useful Christian career.

At the age of eighteen she was married to Rev. Henry B. Copp. In all the years since she has proved a royal helpmate in the home and in the various parishes they have served. She aimed at the best in everything. Her home was a model of neatness, order, artistic taste and comfort, and the many who shared her Christian hospitality will testify to the refined, sweet and restful atmosphere which she imparted to it. She had a wide range of special aptitudes for her sphere. She could superintend a Sunday-school, supply a vacancy in the choir, lead a praise-service, organize a benevolent society, and lead all her co-workers on to success. She was a generous and systematic giver, a wise and sympathetic counselor, and a foster-mother of all the membership and interests of Zion. Her spiritual life was not a shallow, boisterous current, but a deep, quiet, ever-flowing river.

Her constitution was undermined by great waves of sorrow. She buried a daughter, then a son, and finally her only remaining offspring, her ideal and worthy pride, the noble, cultured Christian young man—Charlie. In spite of nursing, medical skill and travel, death robbed her of his treasure. The childless mother was almost paralyzed. But tribulation wrought patience, and she kissed the rod. Her own long, painful and fatal illness found her prepared. Almost daily she would break forth with wonderful expressions of submission, trust and hope. I quote a few: "I can say, 'Thy will be done'—I learned to say it when Charlie was sick; "He maketh all my bed in sickness;" "Heaven and earth are very near each other;" "I'd rather go than stay." To her husband: "There is nothing to be sad about;" "Death is beautiful to me." Calmly she disposed of some of her effects, planned for her funeral, and selected her bearers and officiating ministers. She cheered those about her and sent loving messages to parishioners and absent friends. A beautiful character, a beautiful life, a beautiful death! Wesley was right: "Our people die well." John heard a voice, and we still hear: "Blessed are the dead which die in the Lord." Lonely husband, kindred, friends, herein is comfort for us all.

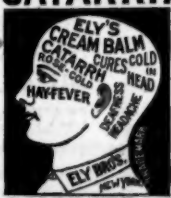
The funeral was held in the church, July 11, in the presence of a large congregation. Rev. Messrs. Norris Stratton, Fanning, Felt, Adams, and Mrs. Perkins took part.

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### Review of the Week.

#### Tuesday, September 15.

- Great Republican victory in Maine. Llewellyn Powers elected Governor by 50,000 plurality.
- The large dry goods firm of Coffin, Altemus & Co., of Philadelphia, assigns.
- The Union Cotton Compress at Little Rock, Ark., destroyed by fire; loss, \$300,000.
- The remains of Prof. Child of Harvard cremated at Forest Hills.
- An Italian barque, "Monte Tabor," driven upon Peaked Hill Bar, Cape Cod, in a fog. The captain and mate cut their own throats when the vessel struck. Four of the crew drowned.
- Fruit steamer "Ethelred" overdue five days.
- Chicago University is offered \$500,000 worth of property for a biological station.

#### Wednesday, September 16.

- Ballington Booth ordained a minister in the Reformed Episcopal Church, Bishop Fallows officiating.
- Peace concluded between Italy and Abyssinia.
- Death of Hon. T. J. Southard, Maine's oldest shipbuilder, at the age of 88.
- Manufacturers receiving orders with political conditions attached.
- The removal of Spindle rock, in Newport's outer harbor, just completed.

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— Dr. William Thayer Smith appointed dean of Dartmouth Medical College.

#### Thursday, September 17.

- The battleship "Texas" ashore in Newport harbor.
- The missing steamer "Ethelred" puts in at Fortress Monroe, Va., in a disabled condition.
- Complete failure of the Labrador fisheries.

#### Friday, September 18.

- Death of Enoch Pratt, the Baltimore philanthropist, at the age of 88.
- A monument to the memory of Philadelphia men dedicated on Antietam battlefield.
- A new British battleship, "Illustrated," launched from Chatham dockyards.
- Maceo and Gomez about to resume active operations in Cuba.
- Mutiny of the Sultan's palace guard in Constantinople, resulting in the killing of two hundred of the combatants.
- Gen. Roloff, the Cuban secretary of war, arrested in New York on the charge of aiding and abetting filibusters.

#### Saturday, September 19.

- Senator Hill of New York decides to support Bryan.
- Celebration in Salem of the 75th anniversary of the founding of Essex Historical Society.
- The crew of the British ship "Warrior" complain of brutal treatment on the high seas.
- Cotton mills reported to be starting up all over the United States.
- Count Matsukata appointed Premier of Japan in succession to Marquis Ito, who resigned Aug. 28.
- A wild engine runs into a pay car near Connersville, Ind.; four men killed.

#### Monday, September 21.

- Dongola in the hands of the British. Stubborn resistance made by the Dervishes at El Hafir. The mission of the present expedition now ended.
- A monastery at Cavite, Philippine Islands, captured by rebels, and the monks massacred.
- The National Bank of Troy, N. Y., closes its doors.
- The steamer "Olivette," between Boston and Halifax, struck by lightning at sea, shattering the foretopmast.
- The island of Juan Fernandez, the home of Robinson Crusoe, off the coast of Chile, destroyed by earthquake.

### The Conferences.

[Continued from Page 12.]

growth and worth of the organization. Miss Bertha H. Houghton was toast mistress, and did her part excellently. Singing was interspersed by A. J. Harper and Winifred G. Bartlett.

**Lakeview.** — The recent quarterly conference revealed a prosperous condition. Finances are encouraging and congregations growing. The Sunday-school and the League are both advancing. The summer supply of Rev. C. G. Roop is ended, he having returned to his studies in Boston, and the regular pastor, Mr. Mason, will resume his labors under the care and supervision of the city missionary, Rev. Alonso Sanderson.

**Grace.** — The new officers of the W. F. M. S. are: Mrs. Abbie Atherton, president; Mrs. Porter Davis, vice-president; Mrs. Ella H. Collier, secretary; Mrs. Ida Talbot, treasurer; Mrs. Chas. H. Carpenter, corresponding secretary; Mrs. H. O. Hudson, Mrs. Henry Hastings and Mrs. Sargent, managers. This society is trying to raise money to keep a young lady in school in India.

**Suedes.** — The Thomas St. society has laid the corner-stone of the new parsonage and it is to be called after the birthplace of Methodism, Epworth. It is to be erected on the corner of Edward and Erie Streets, and will probably be ready for occupation by the first of November.

**Caucuses.** — Our city has been rent with political excitement for the last six weeks, and to give the voters a chance to attend the primaries, Wednesday last, Mr. Thompson of Grace said he would excuse the men, and at Park Ave. Mr. Sanderson took care that those who went lost nothing of interest in the quarterly conference set for that evening. Practical Christianity!

#### North District.

**Auburndale.** — The anniversary of the W. F. M. S. of this church was observed Sunday morning, Sept. 13. Miss Louise Manning Hodgkins, president of the auxiliary, presided. Dr. Hoskins of India gave an able address. The thank-offering amounted to \$261. The pastor, Rev. C. H. Talmage, and the people of this church are entering into the fall work very hopefully. The congregations are excellent and the spiritual interest is deepening.

**Newtonville.** — Since early in the summer this church has been undergoing repairs. So radical are the changes in progress that the front of the edifice is being entirely rebuilt. The tower is being altered and strengthened, and three entrances instead of one are being built, with a front porte-cochere in addition. A gallery also is being added. There are to be stained-glass memorial windows throughout the church. There will be new carpets and entirely new fresco decorations, with electric lighting substituted for gas. Much of the woodwork will be renewed, and oak doors of the latest design will be added. The church will be finished for rededication, it is hoped, early in November. One of the beautiful Good Shepherd windows in Dr. Strong's Sanitarium at Clifton Springs. When the work is completed the church building will be one of the most attractive in the Conference. This great achievement is in keeping with the general growth and advance of the church under its present pastor, Rev. Franklin Hamilton.

#### East District.

**Lynn, St. Paul's.** — On the evening of Sunday, Sept. 13, Mrs. S. L. Gracey, wife of the pastor of South St. Church, gave a very entertaining and instructive address on "The Bound Foot Women of China." Her audience was greatly delighted with the address. Her residence in the Chinese Empire has given her exceptional opportunities for accurate information, and any church will be greatly favored if they can obtain her services.

**Prospect St., Gloucester.** — The work of the autumn opens most encouragingly. A large class is soon to be received into full membership. The Gospel Itinerary, under the leadership of Rev. W. A. Thurston, of Beverly, held a service in this church on Monday evening, Sept. 14. A large audience was present, and a meeting of great spiritual power was had in which many seekers were at the altar. Two successful outdoor meetings were held at which multitudes heard the plain preaching of the Gospel. Rev. H. L. Wriston, pastor.

**Crescent Beach.** — Rev. C. A. Bowen, pastor, is conducting a series of special services every evening, Saturday excepted, for two weeks. Pastors adjacent are helping.

**Rockport.** — The Cape Ann Circuit of the Epworth League meets with this church, Thursday evening, Sept. 24. Rev. Frederick N. Upham delivers an address upon "Christian Readiness."

#### West District.

The Springfield Republican has weekly a column or two devoted to religious intelligence, consisting of quotations from the religious press. ZION'S HERALD is perhaps more often quoted than any other paper; last week it furnished three out of the nine quotations made. This shows how highly the utterances of this paper are esteemed by the ablest daily published in New England. If so highly esteemed by others, why not more highly prized by ourselves? Now is the time for every pastor on the district not only to announce the offer of fifteen months for one subscription, but to bring the matter before the people in their own homes.

**Springfield.** — The Preachers' Meeting began its fall sessions, Sept. 14, in Trinity Church, President Richardson in the chair. Rev. R. E. Bisbee, of Chicopee, gave an address upon "The Intellectual Bondage of the Masses," pointing out its causes, and finding the only hope of remedy in the ministry.

All of the local churches are now in full working order, and the prospect is very hopeful, in spite of the exciting political times, for a good season's work.

**Holyoke, First Church.** — Extra meetings are soon to begin, the pastor, Rev. N. B. Fleck, to be assisted by neighboring brethren. Nine persons were at the altar last Sunday night.

#### It's Talk d About.

A cured man has a quick memory, and these who have once tried Adamson's Cough Balsam, think of it, talk of it, and get it for themselves and their friends whenever troubled with Coughs, Colds, or other throat and lung complaints.

### MAKE US A CALL — PLEASE.

WHERE? At 34 Hull St., Boston, the Epworth League House, where the University Settlement is prosecuting its work. Yes, it will look strange to you, for this paper is new, this paint is fresh and white, and this plumbing is neat, new, and up-to-date. Here is a wholesome, sweet, rejuvenated Christian home in the midst of poverty, ignorance and distress. We have not made our Settlement Home elegant — far from that — but we have made it neat, bright and attractive. And who better deserve it than our tireless workers, who, winter and summer, live in such a community as this? But it costs money — about \$250 for painting, papering, plumbing, and other incidental necessities. It needed much more — hall carpets, room carpets, a good art square for the dining-room, and many other things — but we couldn't afford them now, and our workers, far from complaining, are so thankful for what we have done. Some who read these words will rejoice with us and them that this work has been done. Two hundred and fifty dollars! Yes, it's a good deal, but we couldn't help it. Do you want to contribute something to help pay it — an extra offering?

Act on your first good impulse, and many offerings, though small, will pay for this work and give you a comforting part in it. But, anyway, make us a call — please!

C. A. LITTLEFIELD,  
Cor. Secretary Boston Missionary and Church Extension Society.

### Bishop Fowler upon Abraham Lincoln.

Of the above lecture, which is to be delivered in the new St. Mark's Methodist Episcopal Church, Brookline, Wednesday evening, Oct. 14, the Christian Advocate says: —

"This lecture is worthy to have place among the few really great patriotic and biographical orations. His first words even were distinct and easily audible, and as he proceeded his vocalizations became increasingly flexible and forcible until at times they seemed to fill the vast structure as perfectly as an ordinary church, and the hushed multitude sat enchained by his matchless rhetoric."

"The diversified portraiture of this marvelous man standing before us — one moment as wrought of chilled steel and bending the iron-willed Stanton to his dictation, and the next moment as a man of womanly tenderness, crushed by the sorrows of those who mourned — were presented to us with the skill of a finished workman. The majestic sweep of the orator's general thought as he moved steadily on, building up out of incidents, facts, environments and all correlated circumstances the towering character which is to stand among men, as Cheops does among the pyramids, kept every ear alert and every imagination on the stretch. The lecture is magnificently planned, and was delivered with almost unequalled fervor and force."

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